"He Also Serves"

"I have been a hospital patient for five months; have not yet gotten to go to church but I am enjoying WORLD CALL. The 15th of March was my 83rd birthday. I expected callers on that day and when I saw it was to be a special WORLD CALL Day, I thought my chance had come to do something, even though a shut-in, for that great paper. So I am delighted to send six new subscriptions to be put to the credit of the Central Church of Christ, Decatur, Illinois."

MRS. SUE TYLER ODOR.

World Call Avenue

If all the families in which WORLD CALL is read lived on a single street, the houses would line both sides of a roadway from St. Louis to Chicago.

Wherein We Thank You

The loyalty and devotion of all friends of WORLD CALL has never been more strikingly evidenced than in the response made to WORLD CALL Day, March 15. Reports are pouring into the office of the circulation department, bearing significant evidence that the day was not emphasized in vain. Although it is too early to receive word from the foreign fields, word has come from London, England, telling of the special observance of the day there and the splendid results gleaned.

Our Missionary Mothers

The mast-head picture on the editorial page is significantly appropriate for this Mothers' Day issue. It is a group of missionary mothers who were in attendance at the Nebraska State Convention in 1922; mothers to whom peculiar honor is due. On the front row are, reading from left to right: Mrs. J. W. Hilton, mother of Mrs. Robert Lemmon of South America; Mrs. H. E. Thorpe, mother of Minta Thorpe of India, and Mrs. F. L. Ford, mother of Lucile Ford of India. On the back row are, left to right: Mrs. Frank H. Brokaw, mother of Mrs. Paul D. Kennedy of the Philippine Islands; Mrs. J. D. Lemmon, mother of Robert Lemmon of South America; Mrs. M. E. King, mother of Mrs. G. J. P. Barger of Africa; Mrs. M. J. Dill, mother of Clara Dill, who was under appointment for the foreign field, but whose untimely death brought to a close a season of consecrated labor in our home mountain schools, and Mrs. Rose B. Wilkinson, mother of Wenona Wilkinson of China, and herself a missionary in Porto Rico.

World Call Binders

A splendid way to care for your copies of WORLD CALL is to have a loose-leaf binder which holds one year's issue. The binders are very neat and durable and retail for only $1.50. They may be ordered from the United Christian Missionary Society.

Our Cover

To bring a breath of coolness and sublimity as summer begins we give a view of the Alps, with Mont Blanc just to the left of the center of the double cover. In the foreground is the village and vale of Chamonix.

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Mrs. Elizabeth ("Mother") Ross

A marvelous combination of the qualities that have endeared our own mothers to us, she is loved, honored and admired everywhere she goes, but most of all by young men in college. How delightfully this comes to pass appears in this issue, both in Mrs. Weaver's character sketch and in "Stars," a chapter from Mother Ross' forthcoming book, "Altar Songs."

WORLD CALL

Missionary Mothers
(See page 1.)

Volume VII MAY, 1925 Number 5

"A Great and Growing Brotherhood"

IN evangelism, in church building, in education, in benevolence, in missions, the Disciples of Christ are a great and growing brotherhood.

For two years at least the Disciples have led all Protestant bodies of the United States and Canada in the percentage of net increase in membership.

We are in the midst of a marvelous building era. Church buildings costing a hundred thousand, two hundred thousand and even half a million dollars no longer attract more than passing notice. Our church erection loan fund of two and a half millions is altogether inadequate. One man saw that much assembled in three dozen dedications last year.

The past year's progress in education was most gratifying. Nearly two million dollars was added to the endowment and equipment of the schools that are affiliated in the Board of Education and nearly a million contributed for their current support, exclusive of all pledges and omitting also Robert H. Stockton's bequest of eight hundred thousand to Culver-Stockton College and Mrs. Burnett's trust of at least four millions for the benefit of Texas Christian University.

In missions and benevolences the Disciples are credited by the other religious forces of North America with blazing new trails in at least two regards. Our Men and Millions Movement was the first of all the great forward movements which multiplied many times our modest goal of $6,300,000. And then, encouraged and compelled by the demonstrated value of unity within our own ranks, we brought six of our major general agencies together and formed the United Christian Missionary Society. Other churches have followed this example also, though none has yet gone so far.

Since the United Christian Missionary Society was established five years ago the brotherhood has accomplished many important things through this improved agency. The same international convention which directed the six boards to unite also instructed them to participate in the Interchurch World Movement. Through no fault of theirs that movement collapsed and all the energies of the United Society had to be concentrated for months upon raising a special fund of over six hundred and fifty thousand dollars to pay the underwritings of these six boards and the Board of Education and its cooperating colleges.

The very next year Dr. A. L. Shelton, leading the farthest advance of all the world's missionary forces, suffered martyrdom in the mountains of Tibet. Such an event could not pass unnoticed and the brotherhood promptly responded to the appeal of the United Society and created a memorial fund of $100,000.

The Japanese relief fund of $25,000 came with similar inevitability.

Then for two years the prayers and special offerings of the brotherhood were concentrated upon the Golden Jubilee of our women's missionary organization, which culminated in the addition of 32,327 members to the local missionary societies and $1,000,000 in cash, $800,000 of which was designated for the fifty most needed buildings at home and abroad.

EVERY congregation finds that when it is engrossed in building, its current expense fund suffers loss or reduced growth. It has been just so in the brotherhood as a whole. The wonder is that the accumulated deficit is not far larger than it is. Now the brotherhood is giving extraordinary attention to so increasing the general fund of the United Christian Missionary Society that its deficit of $358,000 June 30, 1924, shall be entirely eliminated by June 30, 1925.

Not one of the achievements mentioned above commanded more unanimous and hearty support than this present vital undertaking. By every success of the past, by every opportunity of the present, by every prayer for the future, we are assured that the great and growing brotherhood of Disciples of Christ will have cleared off the deficit of its United Society by June 30, and be ready for the greatest advance of its history.

We are yet in the morning of our youth, as human history runs. Total assets of twenty-seven million dollars, and aggregate contributions last year of six millions to the regular and responsible missionary, benevolent and educational organizations reporting to our state, provincial and international conventions indicate a vigorous and healthy youth and assure far greater achievements in the years immediately ahead.

Hail! Mother Ross

By GUSTINE COURSON WEAVER

Mrs. Weaver and her husband, Clifford S. Weaver, now pastor of the First Church, McKinney, Texas, were formerly missionaries in Osaka, Japan. Both were educated in Eureka College. Before going to Texas they lived in Eureka again, while Mr. Weaver served the college as field secretary. All three of these experiences served to establish a peculiarly intimate friendship between them and "Mother" Ross.

Mrs. Gustine Courson Weaver

Her radiant face and snow white hair
Make folks forget she bears a cross;
She brings such cheer e'en children shout,
"Our own beloved 'Mother' Ross."

A MOTHER of our countryside two years ago was churning one morning. Her little daughter of four years was seated on the edge of a kitchen chair, pensively watching the churn dasher in its rhythmic patter. "Mother," softly lisped the child, "Do you know what the dasher is saying to the cream inside our churn?" "Why, no," replied the mother, "I didn't hear it saying anything. I only wish the butter 'would come.'" "Well, Mother," quietly the child assured the Lady of the Churn, "I can hear it very plainly. It's saying, 'Mother Ross, Mother Ross, Mother Ross.'"

Mother Ross had been our guest a whole year before this event and it had been mentioned among the missionary ladies that we were on the eve of another happy visit from this white-haired Little Mother in Israel. So it is that she enchants even the little children of the parish as she passes through it.

No wonder that the door bell of the Manse is rung so often, for many such children share their buttermilk, bring her whipped cream or a tasty dainty they ordinarily would not share with their dearest chum. I know not how it is, but so it is with us ever, and so it is with the veritable thousands her life touches annually. It seems one could most truly say of her, "She makes you fall in love with Christ because she radiates Christ through her personality."

She came bounding into the room where I had been ill for seven weeks, with stars in her eyes, clothed in a great warm coat of fur, which the California ladies had made possible for her to have; while on her head was the purple hat, trimmed in bright-eyed velvet pansies, with which another friend had crowned her. Thus is she honored as she speeds on her way from state to state and church to church and house to house.

I shall always remember her as she looked upon her arrival at the Manse this January, 1925, although it has been our happy advantage to have an annual visit from her for many years. In her chubby arms she carried a huge bouquet of flamboyant red roses. They were about the hugest roses one ever could imagine with their long stems streaming rosy red with chiffon ribbons. This was on Monday. The time by my Seth Thomas antique was 2:30 P. M. She had spoken three times the day before in the Little Rock, Arkansas church. Then she had taken the Pullman at 7:00 A. M. arriving here without breakfast or dinner!

After worrying over my bed a few moments with benign compassion, she at once began to relate the great meetings she had been attending on Sunday. She had addressed over 700 men in the Bible class, and it had been Rally Day for railroad men. These men had been seated in groups in her audience and arose to greet their leader in this wise: "Missouri Pacific," "Cotton Belt," "Rock Island," etc. They had even had the Missouri Pacific Booster Band to play for them.

It had been these railroad men who presented her with those two dozen American Beauty roses; and besides all her baggage she had brought them along, also, just for a gift to us.

One thinks of birds and trees and flowers and all pretty things, bearing sweet incense to God, when one remembers a visit from her; but these American Beauty roses she carried seemed to me then to epitomize her very life.

Mr. and Mrs. Emory Ross, Betty and Roger

After a hasty cup of coffee she resumed her thrilling adventures in "Kingdom things," with the zest of a bride describing her honeymoon to a far country, where adventures and thrills untold are met with.

As is their wont, she and My Husband sat up until 11:30 P. M., without her ever stopping for a moment's rest, talking only of church matters and the conquest of Christ over the entire world.

How she impresses one with the very holiness of joy in never getting blasé,

indeed she seems to possess a hidden strength these years since she has passed seventy, which is a perpetual well springing up within her physical being, as well as getting unto herself greater and greater spiritual strength from which she makes larger and larger draughts for her own self and for all whose lives she touches.

She is far from strong, and as to being young, her seventy-third birthday "will be held" on February 16, down here in Dixie, somewhere in the Lone Star State among her hosts of intimate friends.

The gift of courage that is hers, is past comprehension, and her power to cheer and help everyone, young and old of whatever nationality or station in life, is equally amazing. One is strangely glorified by her friendship. Ah! even one's home is filled by the very attar of roses when she is an abiding guest therein. It can be described in no other way only "The Odor of the Ointment" of the absolute sacrifice of her very all, is the sweet atmosphere of her daily life.

Her heart yearns for her son and grandchildren and a quiet home, as every mother's heart yearns for a quiet nook of her own and her own flesh and blood. Yet she speaks of this only to her closest friends and on the rarest occasions.

What a Bringer of Joy and Bearer of Hope she is. In all these years she has been with us, I have never seen her shed tears, save once, and then she apologized for it. It was Christmas morning. Those tears made such a luminous rainbow about our Tree that the whole holiday season seemed sanctified with a deeper significance.

"What is the glory of age," I said,
"Is it a hoard of gold and a few good friends;
When you reach the day that you look ahead
And see the place where your journey ends;
When time has robbed you of youthful might,
What is the secret of your delight?"

And an old man smiled as he answerd me,
"The glory of age isn't gold or friends,
When we reach the 'valley of soon-to-be'
And note the place where the journey ends.
The glory of age, be it understood,
Is the boy out there who is making good!

"The greatest joy that can come to man,
When his eye is dim and his hair is grey,
The greatest glory that God can plan
To cheer the hearts of the old today,
When they share no more in the battle's yell,
Is a boy out there who is doing well."

We sit smiling affably as we listen to scores of letters which accumulate from day to day, upon these rare visits to our home. This sharing of our daily mail has come to be a sacrament to each of the three of us, for 'tis thus that we hold communion with God's saints round the entire earth. It would be as opening a very jar of rosemary to even enumerate these messages.

It is seldom that she has not received a package, a missive, a letter or a poem, which bears the mark of one of our college post offices, for fifteen years she has been the Invited Guest on every campus of our people. The striking thing is that most of these messages come from boys instead of girls. Often they are written from the privacy of a college den, in poetry, to the Gray Haired Lady who sat with The Bunch at some "Frat Banquet" or some Y. M. C. A. affair as "The Only Lady Present."

Letters, too, from other boys and girls whose lives she has touched some time back in their college days, perhaps to tell her of the birth of a child or a promotion in life or a Gethsemane. She never forgets each such an one and often asks us to kneel with her at once in case a request for prayers has been made.

She speaks with unexplainable power to groups of men wherever she visits, and the Rotarians and Lions and Kiwanis fellows, grown old and gray in the surge of the business world, come to our home as little school children to ask for a poem or to confide in her some financial or other burden too heavy to carry without a Mother to confide in. She never sends them empty away, but helps them find the Friend who sticketh closer than a brother if given half a chance in a man's life.

She is The Queen of Hearts to other peoples. After a Blue Ridge Conference an Episcopal Rector urged her to visit his parish which was far distant. Later, having occasion to pass through his city she stopped at his church and spoke *inside the chancel* at his Sunday night service. Upon telling of it she laughingly referred to his whimsical expression when she asked him if she should take her collar off and button it up behind!

One of the most widely read of the southern daily newspapers asked the privilege of featuring on their front page her photograph with Kipling's poem on Mothers' Day.

She is known quite as widely among the Negro peoples in the United States, from coast to coast. They find her a white angel with a sympathetic and understanding heart and love her as they have never loved or trusted another white woman Upon entering a transcontinental train one day, the Negro porter came to her, touching his cap, "Beg your pardon, but are you not 'Mother Ross'?" "Yes," replied Mrs. Ross. "But how do you come to know me?" "Ah," solemnly replied the porter, "we all know you and read of you. But I was a student at Fisk University when you spoke to us once, and I could never forget you, Mother Ross."

In our study she has prayers with the Negro minister and his wife, who learned of her in Tuskegee. All of their populace are familiar with her annual visits to us and she gladly addresses their united congregations in large assemblies here, as elsewhere.

Perhaps the most superlative compliment that could come to any university man or woman of half her age, would be to have extended to one, without solicitation, a European trip of three month's duration, with no expenses. Yet at seventy-three years of age such an invitation is hers this week, just for the witty, wholesome and lovable and loving companionship which she is able to contribute. The World Acquaintance Tours Corporation has thus invited her. Recently a correspond-

ent of the *American Magazine* has secured data to use in describing Mother Ross among the "Interesting People" whom they introduce from time to time. It is therefore fitting that we, her own people, should have found delight to honor her this year in having made her one of the vice-presidents of the International Convention of Disciples of Christ, which will meet in Oklahoma City in the fall of 1925. Private word comes from J. H. Goldner, president of that convention, that he and the program committee are asking her to preside at the first session of the convention. Out in Africa her only son, a missionary, is fashioning a gavel of native ivory for her to use on that occasion.

My Husband's church has over a thousand members on its roll. In his absence, in attendance upon the North American Foreign Missions Convention at Washington, D. C., she is speaking to all church meetings of women and children, and regular church services, besides holding prayers for the sick, and I noticed in out-going mail she had even written a letter to be carried to the hospital to the mother of a newborn babe here, of which she had heard.

This week she wrote two chapters of her new book which she is getting out, since only a few copies of the 5,000 remain of her recent book, and her friends are urging her to give them one of a devotional nature.

Who is this useful woman with such diversified spiritual powers and intellectual witticisms? She is the Mother of Emory Ross, whose address is Africa. Why is it thus with Elizabeth Ross? It is with her as with Sidney Lanier:

As the marsh-hen secretly builds on the watery sod—
Behold I will build me a nest on the greatness of God.

I will fly in the greatness of God as the marsh-hen flies—
In the freedom that fills all the space 'twixt the marsh and the skies

By so many roots, as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God.

And it is with her furthermore:

"The Eternal God is my dwelling place, and underneath are The Everlasting Arms."

O, that I may grow!
What though Time cut furrows in my face,
My heart may ever add grace to grace,
Grace with added days
Still keeping pace,
O, that I may grow.

—*Maltbie D. Babcock.*

Scene on the grounds of Southern Christian Institute, Edwards, Mississippi, where "Mother" Ross spent many useful and happy days during her early married life and where she is at present fighting valiantly for life.

Stars*

"A Starry Night Brings to Childhood—Wonder; To Youth—Romance; To Maturity—Strength; To Old Age—Peace."

By ELIZABETH W. ROSS

IT was the month of March; the last beams of the sun fell upon the tree-tops to the east. A mother, named Vashti, peered anxiously out of the window toward the rushing stream that was fast overflowing its banks and becoming a torrent.

Three eager-faced children clung to her ample skirts and gazed out excitedly upon the spring freshet which, to their childish minds, was so terrifying. "Night dropped her sable curtain and pinned it with a star." As if to quiet the fears of the children the mother directed their minds to the stars, teaching:

"Twinkle, twinkle, little star,
How I wonder what you are;
Up above the world so high,
Like a diamond in the sky."

Seventy years have not dimmed the memory of that starlit night, nor the lesson that fell from the lips of my sainted mother.

That was my first lesson in astronomy. Some time later I was taught the story of the Bethlehem Star. My heart was glad that for the waiting, watching shepherds the Star went before and winked and twinkled. "The star came and stood over where the young child lay."

The next lesson was taught me by my father. He was a quiet, thoughtful, dignified man; he would impress anyone with his integrity, his probity, his staunchness of spirit. I stood in awe of him. There was a majesty about him that made him just the one to teach the Nineteenth Psalm:

"The heavens declare the glory of God, and the firmament showeth his handiwork; Day unto day uttereth speech, and night unto night showeth knowledge."

He would read and I'd repeat after him as we sat on the gallery of our village home, and the soft starry night enfolded us. Never have I read or heard that psalm since but that my father, the home, the porch, the Milky Way, are all visualized to me. That psalm was a star in the darkness of an October night when I received a message at boarding school that my father's white ship had turned toward the eternal port.

Youth—Romance

The jingle of sleigh-bells ever starts sweet memories in my heart of a laughing, rollicking crowd of Hoosier boys and girls out on a bright winter night for a sleigh ride. A long sled, filled deep with straw, an old comforter spread on top; ten or fifteen hot bricks made the temperature as warm and comfortable as a limousine electrically heated, though our breath would freeze and make a white steamy cloud in front of us. The horses would steam and long icicles form on their noses, but they too seemed to enjoy the sport, being always blanketed and fed well at the end of the race.

One young man owned a single cutter, just big enough for two. It was a glossy black, shaped like a reindeer, and with a heavy black buffalo robe lined with scarlet, strings of bells all about the body and neck of a fine horse, it constituted an outfit that was rather alluring to a girl of that day.

"The pale stars climbed the purple heights like sheep" to the tinkle of the bells. We thought of them as "the forget-me-nots of heaven," having just imbibed this poetic sentiment from the study of "Evangeline." Lovers of all generations seem to lay special claim to the seven bright stars in the constellation commonly known as the Dipper. We knew that by using the first two stars we could always locate the North or Pole Star. It was at this witching hour that Romance was turning the compass needle of my soul to the pole star of my life, and O, how it gleamed and glowed through thirty-nine years of blessed home life, and through eleven long years of widowhood I can still feel the pull of the pole star of my life—the star of love.

Maturity—Strength

Whenever a home is established by any young couple, they begin to realize the compulsion of life.

New duties, new responsibilities are theirs. To establish a home and maintain it; to rear children in the nurture and admonition of the Lord, is a career calling for the very best there is in one.

Love, faithfulness, constancy, forbearance, gentleness, industry, thrift; all these homely attributes, these sterling virtues, are required to build a home. It is the lack of these fundamentals of character that causes so many wrecks on the shoals of divorce.

Far be it from the newlyweds to think that the first ten years of married life will be a perpetual honeymoon. Courtship is just the kindergarten class of matrimony. We are all human and have failings, faults and foibles. Marriage is not a summer picnic; it does not banish trial, sorrow, pain and suffering from life, even if it be an ideal union, but it enables two to face life's problems hand in hand, finding courage, strength and refuge in each other.

"Great as it is to believe the dream
When we stand in youth by the starry stream,
But it is a greater thing to fight life through
And say at the end 'The dream is true.'"

Love is a plant and will not grow unless cultivated by two people. Love is fed by confidence, trust, faith and serene, restful reliance, even as the plant is nourished and fed by the sunshine and the rain. I recall a

*A chapter from the forthcoming book.

beautiful Dorothy Perkins rose which grew on a trellised porch of the home of one of my friends. Pink and delicate and beautiful! I always wanted to be there at the blooming time. But one year I went and the end of the porch was bare; beetles and bugs and leaf lice had destroyed the very life of that vine. There is a young bride in a neighboring town, a real Dorothy Perkins, pink and delicate and beautiful. She and her fine young husband have established a little home of their own. Now they stand in the shadow of the greatest tragedy of life, if they allow the pests of jealousy, nagging, hypocrisy, slovenliness or unkindness to sap the vitality of their daily lives. If it does, that home will be destroyed as surely as was the rose vine.

The flowing tides of life brought to me varied experiences. The first four years of our married life brought us two tiny babies. They only stayed long enough to twine the tendrils of our hearts about them, then slipped away, leaving us bereft and sorrowful. This grief did but cement our hearts more closely, and I do not see how either one of us could have borne it alone. We often looked up at the stars and saw them through our tears, heeding the admonition of the prophet Amos, "Seek him that maketh the seven stars and Orion."

"Alas for him who never sees
The stars shine through his cypress trees."

In these lonely days a friend gave me a copy of Charles Dickens' "Child's Dream of a Star." Nothing more beautiful in the English language had I seen. I committed it to memory and have often cried out, as did the child in the poem: "I see the Star! I see the Star!"

Ten years elapsed. Very early in the morning, as it began to dawn toward one 28th of July, with an indescribable ecstasy I found myself looking down into the eyes of a babe which held the most bewitching stars I had ever yet seen. They were blinking ever so faintly, for they were "newborn stars." They were set as a sign unto me, a sign that I should walk softly with my Lord, for was not an immortal soul committed unto me? We called him Emory.

A quarter of a century becomes like a tale that is told.

Sir David Brewster could not have found more joy in that first toy optical instrument which his hands formed in 1815 than I am enjoying now with the aroma of the past enfolding me as I spy through my life's kaleidoscope. "The object box" of my magic tube is also filled with fragments, not of varicolored glass, however, which at every turn take on sudden and unexpected changes, from one graceful starry form to another; my fragments, rather, are days which contribute an endless variety of color, forming brilliant starry images.

I linger fondly over each turn of the axis and lovingly gaze at the reflections cast on the mirror of my heart. I count these symmetrical starry designs, while the fragments alter their positions, each turn a year, until I have reviewed them all—my constellation of seventy-three years. Standing out vividly among these scenes is a midnight when Mr. Ross and I and a sweet young girl who had become the enchantress of all our hearts went to the railroad station to bid Emory good-bye as he started on his long journey to the land of "The Golden Crested Crane"—Africa.

The scene changes. "Our days are swifter than a weaver's shuttle."

"Sunset and evening star—
And one clear call" comes to each one of us sooner or later.

Sixty-two years Mr. Ross had traveled this earth's journey, then went away "To the land o' the Leal,"

"Where there is no pain, no death, no tears,
In that city foursquare;
And they count not time by the years
In that city foursquare."

And every star became to me a holy altar light.

Age—Peace

I resumed my pilgrimage alone, and yet not alone, for there is One who walks with me like unto the Son of Man. "When thou passeth through the waters I will be with thee" became a verity to my soul. God gave to me songs in the night, beauty for ashes, the garment of praise for the spirit of heaviness. "The Lord is the strength of my life" became my morning altar utterance. "Every man is immortal till his work is done." A call came to me from our church leaders to go out into the missionary service. It was to me as the voice of the Lord, saying: "This is the way, walk ye in it." I've traveled in every state in the Union and in Canada. If the promise vouchsafed to Joshua were made to me, "Surely, the land whereon thy foot hath trod shall be thine forever," I'd own half the continent. Hundreds of Christian homes have been opened to me and I have been swathed in the love of thousands of hearts. And yet I know of a surety that "The eternal God is my dwelling place, and underneath are the everlasting arms."

The stars and flowers tell of a supernal wisdom and beauty abiding in the universe and shaping it as an artist shapes his work. It is worth remembering that most of the great astronomers and botanists have been great believers in God. The oldest and strongest poem of the ancients is about the stars. It was written by Job, 1500 years before Christ. "Canst thou bind the clusters of the Pleiades or loose the band of Orion?"

"And God alone stretcheth out the heavens and maketh the Bear and the Orion and the Pleiades."

"Every bird and every tree,
Every twinkling star I see
Hath something good to say to me."

Ever and ever again, the very song of the stars makes music in my life story. I hear the tinkle of bells again. It is the witching hour when Romance has turned the compass needle of my son's heart to the pole star of

his life. Wedding bells are ringing! There at life's altar, gowned in a cream satin gown, embroidered by the hands of Portuguese women and sent as a gift for her bridal day by a Negro colonel of the U. S. Army in Liberia, stood a bride. About her clung a soft, filmy veil held in place by orange blossoms grown on Pacific slopes. Upon her finger was slipped a ring made especially for her, from the gold of Ophir. Myrta Pearson, an only daughter, radiant, beautiful, expectant, confident, took upon herself the vows that made her the wife of Emory Ross. If there had come Phoenician vessels laden with sandalwood, ivory and peacocks as were brought to the throne of King Solomon, they would not have been too lavish, to my mind, for this priceless gift to my life. This nuptial scene put me into such a beatific mood that I could discern three thousand stars where ordinarily I could see only seven. Tennyson's soul must have been ravished as he looked up at the Pleiades and wrote in his Locksley Hall: "They glitter like a swarm of fireflies tangled in a silver braid."

Scientists are unable to put into words the effect the moon has in being able to lift up the waters of the sea with a magic drawing power. They call it the tide. Neither can I describe the effect that a certain seagoing ship, with its prow turned toward Africa, had upon me, as I stood on the wharf at New Orleans one early evening hour. I heard the order "All aboard," saw the gangplank lifted, heard the gong sound, the bell ring, and saw dimly that ship sail out over the mighty deep. The American flag unfurled as the breeze filled its folds, and there was displayed the Stars and Stripes, under whose protection these two young souls were sailing, with sealed orders from the King of Kings as ambassadors for Christ. The tide of my heart went out with that ship.

"The stars come nightly to the sky,
The tidal wave unto the sea,
Nor time, nor space, nor deed, nor high
Can keep my own away from me."

For four years I had silhouetted on my brain the masts and sails of that ship against the far horizon—God's firmament—where the sky and sea became one. In my yearning soul I could not detect which was sea and which was sky.

"Those soft, caressing, balmy nights,
The stars so clear, the sky so near,
It seemed a roof above my head,
A curtain strewn with spangled depths
Of deepest, dark blue velvet spread."

Stars have played a great part in patriotism. Heraldry is as old as civilization; stars have been used by all nations for decorations and orders, figuratively, for persons of conspicuous brilliancy. We are told that an exhaustive study of heraldry and significance of decorative symbols was given much time by George Ross, Robert Morris and George Washington when they sat in that colonial house in Philadelphia, 239 Arch Street, when the first American flag was being made by Betsy Ross in 1776. Each clip of her scissors gave us as our heritage, as fast as we could lay possession of them in our nation, a five-pointed star, now forty-eight of them.

One day in August I received a cablegram from Congo: "Betty Ross born." She was my namesake. I felt strangely glorified. James Barrie says: "A grandparent is a parent once removed, and the removal has done him good." I felt good.

Two years later, one May morning, another cablegram came: "Roger Ross born." I felt suddenly exalted. Betsy Ross in her inglenook in Philadelphia cutting stars for George Washington and the new-born government seemed very near to me—sort of kin.

Another day I went to New York to watch my ship come in. The majestic Mauretania was too slow for me and I knew it was for them too, who were coming back to

"The land of room enough, beyond the ocean bars,
Where the air is full of sunshine, and the flag is full of stars."

That ship looked like a palace floating up the Hudson, but my concern was with the cargo. Was there ever such bliss come to mortal man as when I first clasped those grand-babies in my arms? I know their souls must be made of star dust.

For ten happy months I sipped the nectar of having my very own; then went again to New York to watch my ship sail *out*. Hundreds of people were on the ship and on the dock. I only saw, but dimly, four of them. Ah me,

"The soul would have no rainbow
If the eyes had no tears."

Some one has likened our ocean steamers to "shuttles in God's weaving, moving ever across the world, bearing the threads of his great tapestry." They are weaving the cloth of gold, and gladly do I give them to the task. Since that embarkment,

"A greener emerald twinkles in the grass,
A bluer sapphire melts into the sea."

I could go out and kiss a thousand stars for the love of them. The peace of God which passeth all understanding garrisons my heart.

It is midwinter as I pen these lines. Through my window I am viewing a radiant sunset and evening star, vesper star, as the Greeks called "Hesperes" the brightest of all, as it appeared to Milton:

"Now gleams the firmament, with living sapphires,
Hesperes that led the starry host, rode rightest."

I feel the hand of a little child in each one of my own as we hold a hushed vesper service. The cycle of a lifetime is bound together by our voices:

"Twinkle, twinkle, little star,
How I wonder what you are.
Up above the world so high,
Like a diamond in the sky."

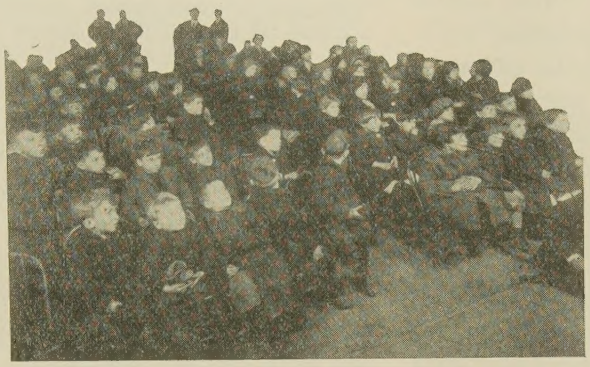
Following the Trail of

By W. D.

Mr. Van Voorhis is Pastor of the

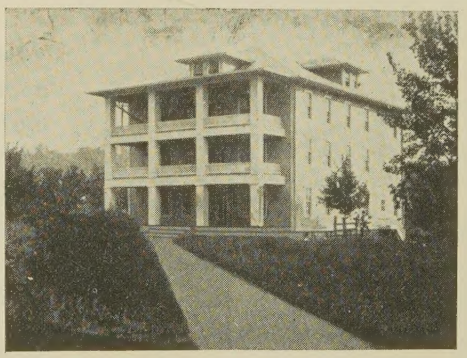
A hike is in the air! New York Community House

AS John Clark said recently in *The Worker*, "The romance of home missions is too dimly understood. Many well informed folk among us have never followed the trail of the church's activity as it winds its way through the countryside and to the village, to the small town and the great city; as it pushes its way into the densely crowded immigrant quarters of our metropolitan centers; as it rambles quietly up the breeze-cooled slopes of our eastern mountains; as it finds its way to the chapels, churches and schools of the colored man; as it searches out the wondering Mexican venturing across our borders; as it finds its way among the humble cots of the Orientals upon our western coast and finally reaches the Indian of the great Northwest and even the book-strewn rooms of the students of our universities." I am going to ask you to travel with me along this friendly road today.



Providing clean movies for the children of Chicago's streets is only one of the things done at Brotherhood House, Chicago

"I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Today this Scripture has been fulfilled in our eyes. In restoring apostolic Christianity we are forced to accept again the word of Paul, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus." One wonders sometimes whether Americans are not today in danger of retrograding to the proud exclusive position of the Greeks, or to the narrow nationalism of the Jews—"Greeks and Barbarians"—"Jews and Gentiles." But the soul that accepts apostolic Christianity must confess that the cross has broken down all middle walls of partition, and that today the doctrine of the unity of the race is as basic as the doctrine of the cross itself. And so, because we are Christians, we have taken up our task of ministering to the foreigner within our borders. Most of this work is in its incipiency. We have a Japanese Institute in Los Angeles, California. The church with which it is connected is practically self-supporting. It maintains clubs for boys and girls, kindergartens for children, and through these it aims to attract the older people. Our Japanese church at Berkeley meets in a rented building, and its membership is made up of working people and students. In addition to these we have small groups of Christian Japanese at Riverside, San Bernardino, Santa Barbara, San Diego, El Centro, Hollywood and other places. Mr. Kawai, an outstanding Japanese Christian, is the evangelist to these mission points. It is interesting to note also that he is the president of the Japanese Church Federation in Southern California. Ben E. Watson, a former missionary to Japan has charge of all of this work.



One of the splendid buildings at Hazel Green Academy in the mountains of Kentucky

Some will remember the wonderful story related at the Winona convention a few years ago of the beginning of our work among the French Catholics of Louisiana. This work is supported by our home missionary department. Evariste Hebert has a parish now of about 100 square miles. He is a convert from the Roman Catholic faith and is a man of magnetic personality and passionate faith. Last year he

Sturdy womanhood in the making at Southern Christian Institute, Edwards, Mississippi

the Church's Activity

VAN VOORHIS
Church at Morgantown, West Virginia

traveled 19,000 miles in his car and preached 313 times. One hundred and sixteen were added to the church through his efforts. He organizes churches and Bible schools, holds conferences with his people, visits the sick, officiates at weddings and funerals and carries upon his heart like Paul the burdens of all his churches.

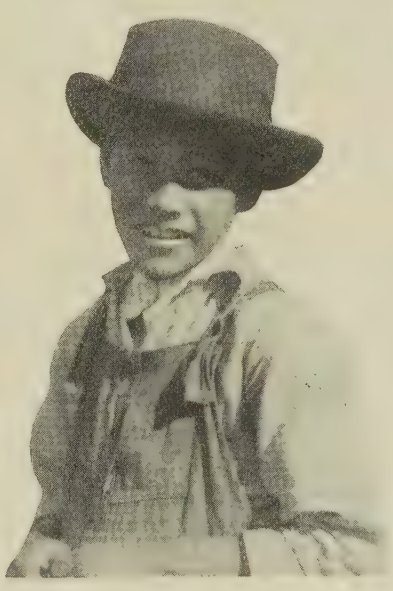
A few summers ago while in New York I wended my way down to the Community House on Second Avenue and Ninth Street. Though a little disappointed at my first sight of the place, I got a vision of its possibilities for the future. This work is in its beginning. In the neighborhood in which this house is located there are forty different nationalities. Fifteen of them availed themselves of the use of the house last year. There was a total attendance last year of 29,000 people. Everything is being carried on there that belongs to such an institution. Its possibilities are limited only by the amount of money that we are able to put into it. It is the headquarters of our foreign work in New York City. Our Russian pastor holds many street meetings in the community. Last year the pastor of our Slovak group made 2,000 calls among his people in New York and Jersey City, preached 106 times indoors and held 101 street meetings. Of course these men carry on the same ministrations of comfort that belong to the life of a pastor. They sell and give away copies of the Scripture in the language of the people. It would be impossible here to cover the splendid ministry of this Community House. It is certainly a rock in a weary land for multitudes. The little house mother was a Hiram College girl who had known my own children in college. I watched her for two hours. It was summer time and most of the workers were away. But the children came in to play. The mothers came in for consultation. The boys asked a thousand questions about the summer camp and the clubs for the coming fall. At noon I took her over on Fifth Avenue for lunch. I said to her, "What are we going to get out of all this anyway?" "O, Mr. Van Voorhis, we're just trying to do our little bit in lifting the weight of the world's burden. And that is enough." I thought she was right.

A work very similar to this is being carried on in Chicago. Karl Borders, who recently spent a year in Russia, has charge of this work. Lectures are given and are well attended by some of the most intelligent and ambitious men and women of the Russian colony. English classes are taught, and they have met with great success. Evangelistic meetings are held in the lecture rooms every Sunday afternoon. The rooming facilities of the house in Chicago are in great demand. There is always a long waiting list.

For the last ten years F. D. Butchart of the Broadway Church, Cleveland, has been doing an outstanding work among the foreigners. Here is a case in which a church has absolutely conquered its environment. Durthe last ten years 700 have been received into the church; 2,300 boys and girls have been reached. Mr. Butchart says, "The solution of the immigrant problem is an attitude of mind, rather than a method of work. The immigrant is a human being. He does not desire to be a part of a social experiment. He desires rather to participate in a sincere religious program which will offer him a vital avenue of life expres-

Smiles are contagious at our home for Indians, White Swan, Washington

Japanese mothers are taught practical sewing at our Los Angeles Institute



Young Mexico in the United States sees a brighter future through our Mexican Christian Institute, San Antonio, Texas

Negro dressmakers learn their trade at Jarvis Christian Institute, Hawkins, Texas

sion. The immigrant is not nonreligious—he has lost his way.'' Already the Broadway Church has organized a new mission church known as the Corlett Church which will continue in a new place the work the mother church has taught its members to perform.

Follow the trail of the church's activity into Western Pennsylvania. This work in Fayette and Green counties, is in charge of Ray G. Manley, ably assisted by Bessie Beckett, Arden F. Hanes and Charles G. Aldrich. These workers have contacts with twenty counties. Four regularly organized churches are cooperating with this enterprise. They conduct eleven Sunday schools. Through this work there were 140 additions to the church last year and the glory of it is that the initiative has come in almost every case from the people and the churches on the field. The only Christian way in the world to have a good neighbor is to make one.

For many years the Disciples of Christ have felt their responsibility for the betterment of the Negro. The Negro churches of the Disciples organized their convention in 1916. Our Negro brethren have shown ability, grace and devotion to the kingdom. The home department of the United Christian Missionary Society has four schools among the Negroes: the Central Christian Institute at Shepardsville, Kentucky, organized but last year, the Piedmont Christian Institute, Martinsville, Virginia, with the elementary grades and two years in high school, including domestic science for girls and manual training for boys; the Jarvis Christian Institution at Hawkins, Texas, with an enrollment of 237 and fifty-four additions to the church; the Southern Christian Institute at Edwards, Mississippi, with enrollment of 238 in all grades. Our people have been greatly interested in the Flanner House at Indianapolis. This House is located on Indiana Avenue, in the midst of 20,000 Negroes. It maintains a nursery with an average of fifty-eight babies a day, a tuberculosis clinic that averages 1,000 a year, a baby clinic that ministers to 1,800 a year, a very large kindergarten, and vocational classes with an average attendance of 288. In addition to this the house maintains an employment bureau and a laundry school for the training of better servant girls.

We shall barely stop to mention the new work among the Indians at White Swan, Washington. We are located there among the 3,000 Yakima native Americans. We have eighty acres of land, and two new buildings aside from the buildings already on the farms. The children in the home are sent to the public school. They are taught the Bible one evening each week. The boys are taught a trade and the girls are trained to be home makers. It is simply one more coaling station for the kingdom.

This same work applied to the Mexicans is conducted in the Mexican Christian Institute at San Antonio, Texas. Every opportunity is seized to take the gospel to the hearts and lives of the wondering Mexicans.

One field in which the Disciples have been pioneers is that of university Bible chairs. I remember having spent a whole week with George P. Coler almost twenty-eight years ago in the University of Michigan. Then the work was in its beginning. The Ann Arbor chair is now occupied by ''Father'' Iden who through a period of almost forty years has gained an enviable reputation as an apostle to university men. Every Christmas his personal letter goes out to literally thousands of ''his boys'' who are now to be found all over the world. ''Father'' Iden is maintaining at the University of Michigan daily Bible classes and a Saturday night Bible class in what is locally known as ''The Upper Room.'' He reports for last year a total attendance of more than 1,000 different students. We have similar work in the University of Virginia at Charlottesville with Professor W. M. Forrest in charge. Professor Forrest was formerly a missionary to India. He has become a power for good in the Old Dominion. Bible chairs are also maintained in the University of Kansas at Lawrence with Professor S. B. Braden in charge; and at the University of Texas at Austin with Professor F. L. Jewett in charge. We could very profitably use all the money that we are now using for total home missionary enterprise in this one field. I would like to have $50,000 for a building and $4,000 a year for a university pastor at Morgantown. Surely one could not imagine a greater work for the coming kingdom than bringing to Christ and establishing in him the men who are to be our future statesmen, physicians, teachers and engineers. It's a free field, and many besides ourselves are beginning to see its opportunities.

From the universities let us follow the trail to those humbler seats of learning which for many years have been dear to the hearts of our people. I have learned to love the twang of the mountain dialect. Some of the brightest and most lovable young people I have ever known have come from these neglected regions. John Stewart, the brilliant young principal of the Parkersburg schools said to me, ''I owe my vision largely to Beckley Institute.'' His name is legion. Our first school among the Highlanders was at Hazel Green. That academy was established in 1880, and it came under our care in 1886. It is located in a needy region of Kentucky. More than 40 per cent of the teachers of that county are now its products. Many have gone from its campus to our larger colleges. It has a devoted, self-sacrificing faculty. It has been an untold blessing not only to the section in which it is located but to the kingdom at large. Livingston Academy in Overton County, Tennessee, was established in 1909. Woolworth stores are located scientifically where there is most traffic. These schools are located where there is most need. In Overton County and the five surrounding counties there were no high schools, no normal schools. Within a radius of fifty miles there is a population of 85,000 for which Livingston Academy is as a city set upon a hill. The school connects itself with every uplifting interest of this community. There are

now 750 in attendance at the school. They go out from its humble halls to preach, to teach, to nurse the sick, to practice law, and to bring the principles of Christ into home circles and the business life. They are the salt of their mountain world.

It's a long journey, I know. How hopeless it is for the individual church to undertake to save the world! Most of us find it hard to maintain an intelligent touch with the varied interests of our little home community. But here is contact with America; not of course, at all of its needy places but at least at the spots of most evident need. Here we are asked to concentrate our trained workers. There is in every case abundant room for enlargement. But here are handles by means of which we can lay hold together and help lighten the load of our country's burden. In every field there is need sufficient to challenge our best united effort, and results sufficient to quicken our fondest hopes.

Who Would Not Go to Arlington?

Looking over the Unknown Soldier's Grave toward the winding Potomac. At the left is seen the Lincoln Memorial; in the center is Washington's Monument and at the extreme right is the Capitol.

By JESSE GUY SMITH

Mr. Smith, who is director of religious education in the Vermont Avenue Christian Church, Washington, D. C., in association with Earle Wilfley, its minister, has lived long enough in the national capital to know it well, and yet has come out of "The Valley of Democracy" recently enough to feel with unabated vividness the wonder of all that distinguishes this city among all the metropolitan centers of the United States.

TO look upon the last resting place of those who played such unforgettable scenes in the drama of humanity; to reflect upon the irresistible logic of feeling and sentiment; above all, to identify ourselves with a precious part of our own past and discover how we keep our national spirit at so high a level—who would not take time for these things? This great City of the Dead, ideally situated on Fort Myer Heights in Old Virginia, is a stage of dramatic experiences where thousands of pilgrim hearts take flight into a world of costly conflicts and insistent compulsions. Since the first Memorial Day, May 30, 1868, when General James A. Garfield was the orator of the hour, until the present, our National Cemetery has constantly occupied a larger place in the hearts of the people.

Arlington is a shrine of worship, a place of communion. Long lines of white headstones there are, imposing mausoleums, costly monuments and stately memorials, but we would see more than these. We want to make acquaintance with the soul of Arlington, for our lives have their roots in a complex of forces, which extend from the long past into the present. We desire to catch the torch and carry on. In such a spirit let us tarry and meditate.

Standing between the great Doric columns of the Custis-Lee mansion we are rewarded with a sight to be seen nowhere else in this world. Beyond the winding Potomac is the nation's capital, a metropolis of infinite human hopes and longings and devotions, exalted in the imagination of those who have never beheld her temples and loved by those who know her highways. In the

background of this matchless picture the Capitol lifts its peaceful and friendly dome. In the center is Washington's monument, very tall, very plain, itself a Declaration of Independence. In the foreground is the majestic memorial to Lincoln, eloquent of universal emancipation, a measure of full devotion. Surely there is no picture anywhere to be compared with this! Lafayette once stood on this same spot enchanted with the view before him. Little did he know what temples would rise and what history would be enacted. And now workmen have already started construction on a thirteen million dollar viaduct which is to be the final connecting link between the North and the South.

But we have lingered too long for there is a new tomb in this sacred city and we must find it. Passing the rustic amphitheater of former years, down a paved driveway, on either side of which slumber the heroic hosts, we come to the new amphitheater which was dedicated in May, 1920. This also overlooks the tranquil waters of the Potomac. Nearby is the mast of the Maine. All about are the graves of our World War dead. Upon the terrace in front of this marble arena is the tomb of the unknown American soldier, destined to become one of the world's greatest shrines.

Unknown! But not unwept, unhonored or unsung! Prayers, songs, eulogies, military honors, floral offerings, tears—all these have combined to pay the highest tribute yet given to mortal remains. Will history ever record a more solemn moment than the one when President Harding, at the conclusion of his address at the final service for this unknown hero, by means of the radio, asked this great nation to join with him in praying the Lord's Prayer? Was this not a testimony to the fact that humanity will never cease its effort for "Peace on earth, good will to men"?

Unknown, but never alone. Hundreds, yes thousands, are coming and going. One approaches such a shrine unconscious that others are seeking the same spot, and upon arrival is somewhat surprised to see men and women and children from every rank and avenue of life. There are always wreaths to remind us that some lodge or church or patriotic organization or pal, or loved one, has not forgotten the price of Flanders' field. Every state in the Union, and almost every nation in the world, has paid homage at this unmarked sepulcher.

Unknown, but not extinguished. He is forever a part of life's sequence. This is not a Godless universe where hopes are frustrated and personalities annihilated, it is a Divine Order where we become promoters of God's purpose and partakers of his permanence. It cannot be idle curiosity that brings an endless caravan to stand with uncovered heads before this taciturn tomb. Can it not be that in the common language of devotion there is transmitted from age to age the cause and price and glory of truth? What a pulpit is this! The message eclipses the messenger. Why should we ask to know who he is? Is it not enough to know that he served?

The First Interracial Conference

By CHARLES O. LEE

THE Interracial Conference held in Cincinnati, March 25-27, was the first attempt in this country to gather together a picked number of representatives from various interracial groups in an open discussion of the great problems of interracial contact on a national basis. The conference was arranged jointly by the Commission on Church and Race Relations of the Federal Council and the Commission on Interracial Cooperation. Two hundred and five delegates from seventeen states, both North and South, were present, about two-thirds of whom were Negroes. The fact that the gathering was composed of ministers, labor leaders, educators, students, social workers, business men, health workers, club leaders, Jews, Negroes and Anglo-Americans, demonstrates its cosmopolitan complexion.

The sessions were in the form of open forums, except two set evening programs, and the freedom of expression accorded to all made for frank and sane talk. Theoretical radicalism was noticeably absent.

At the first formal evening program addresses were made by Dr. C. V. Roman, special lecturer for Fisk University and Meharry Medical College, and Dr. Alva W. Taylor, secretary of the Board of Temperance and Social Welfare of the Disciples of Christ. This meeting was held in the magnificent and large Jewish Temple. The second evening gathering was addressed by Dr. Will Alexander, of Atlanta, and Dr. Sherwood Eddy.

The very existence of interracial committees demonstrates the fact that the two races can meet together and talk over problems of interracial contact in a frank and dispassionate manner. Out of such meetings have already come many instances of a closer cooperation between the races and a bettering of the spirit between the races in the communities involved. The Cincinnati meeting was no exception.

The conference was at one in believing that the way to secure better conditions within each given community is to strive for equality of opportunity for every citizen in industry, education, housing and health. That this equality of opportunity should not stop at the border of the colored district but should be given to every one regardless of race, was obviously understood.

The urgency of facing such problems as Negro health conditions was demonstrated by such statements as that of the Commissioner of Health of Cincinnati who said that the death rate for the colored race in that city for 1924 was almost twice as high as that of the white race.

But perhaps the outstanding contribution to the conference was the forward sounding note struck by a number of college students present. These representatives were from both races. The open-mindedness of these young delegates and their desire to forget racial lines in their efforts to give every one a square and just deal was a prophecy of what the future will be when the students of today, inculcated with ideals inspired by such conferences, become the men and women of affairs tomorrow. It is the present plan to hold these national conferences annually.

The Cathedral on the Hill

By BABETTE BECKER

Cathedral of St. John the Divine as it will look when completed. The completed building will seat 10,000 and allow standing room for 40,000.

NEW YORK is probably the last place that one would think of as enshrining what Elihu Root has now classically designated "a contribution of America to the spiritual life of mankind." To most people New York is the testing-ground for things spiritual rather than their birthplace. It is a modern Babylon, Babylon the shrewd and slick, whose foundation stones are materialism, commercialism, and every other sort of disagreeable and restless "ism." With its flair for bluff, its pride and insolence, this astonishing city has reared itself against the sky and proudly thrust its towers higher and higher so that man seems dwarfed by his own works.

Yet, if you go to Morningside Heights in this same city you will discover that the stone which the materialistic builders rejected has become the chief corner stone. There, on the hill, stands the beginning of what will be one of the noblest structures that man has erected to the glory of God, a great symbol of the beauty, the hope and the aspiration of the religious spirit—the Cathedral of St. John the Divine. So stirring is even this fragment which is on the hill that the spectator becomes less and less aware of the cruel, harsh note of the streets and offices. He is carried back, on the urge of an ancient memory, to the time when a cathedral was the outward and visible sign of the inward and spiritual grace of the people who made it.

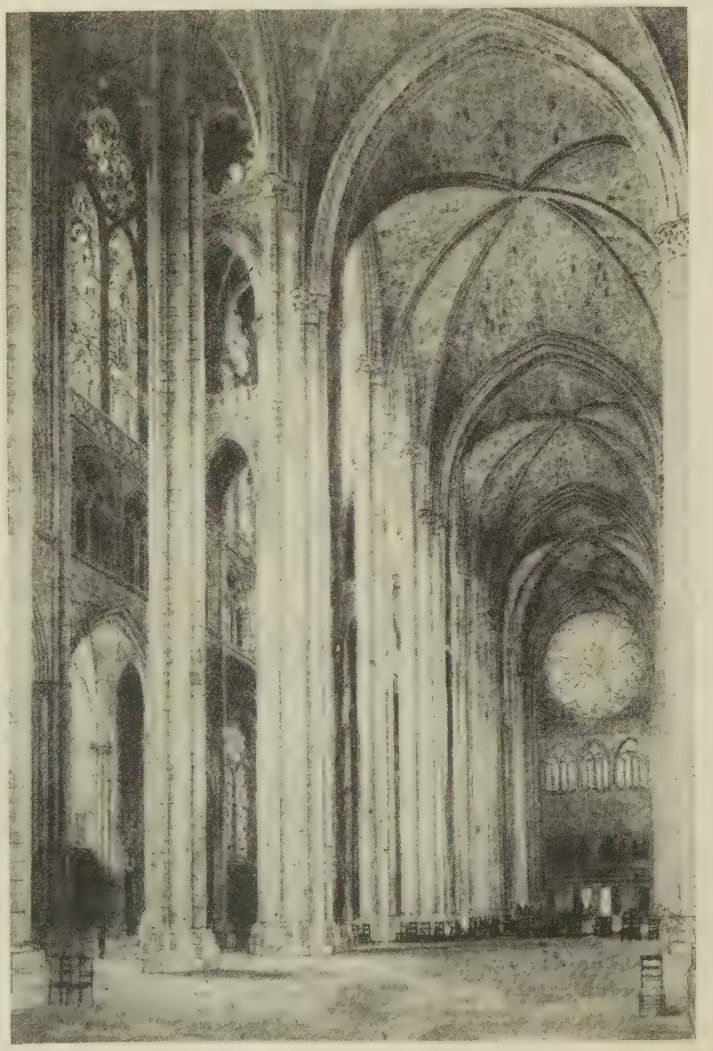
St. John the Divine is inspired by the French Gothic; it derives from that period between the thirteenth and sixteenth centuries when the medieval cities had developed into independent municipalities, when guild halls and churches were the natural expression of the pride and ambition that glowed in the hearts of the citizens. The reward of the work was in the work itself. Everyone in the community was personally interested and concerned in the building of a cathedral. The artisan, the stone mason, the wood carver, the architect who was himself a master mason, the maker of stained glass—they lived, and live today in those wondrous cathedrals of Europe, for the glory of the communal work they achieved. We do not know, nor do we care, who they were. What they have left is the imperishable trace of their splendid souls.

Almost a hundred years ago the idea of a magnificent diocesan cathedral germinated in the mind of Bishop John Henry Hobart, of New York. One evening he talked over the plan with one of his leading laymen who was impressed with it. "But where," conjectured that gentleman, "where is the money, where the public spirit, where the liberality, to carry such a noble plan into execution? Above all, who will take a lead in it?"

Bishop Hobart died before any public action was taken in the matter, indeed, before the public was well acquainted with the project at all. But his vision persisted through succeeding generations; and finally, on April 16, 1873, a charter of incorporation was granted by the Senate and Assembly of the State of New York to the committee appointed by Bishop Horatio Potter to

apply for it. From that time on, the body of the cathedral has taken form and shape, a growing witness to that assurance of things hoped for, and that conviction of things not seen. For more than thirty years the work of construction has been going on, and the building is yet in its early stages. This cathedral will not be built in a day nor for a day. One does not lightly fling huge blocks of stone, the thickness of an arm-length, with the bravado of an office-builder. When one has an eye on eternity, he works with sureness and patience and in humbleness of spirit. But centuries will not elapse, as they did in past ages, before the cathedral will be complete. Within the lifetime of many it will rise in all its majesty on the hill. Leaders have been found who are urging the work to its conclusion; and Ralph Adams Cram, the great architect, has evolved the final design for its completion and for bringing the parts already built into a harmonious whole.

Most significant, however, is the present answer to another part of Philip Hone's doubt: "Where is the money, where the public spirit, where the liberality?" The money and the spirit are coming from the masses of society, not only in New York but all over the country. This cathedral is not a local institution; it is a universal achievement. Men and women realize this and there has been a rebirth of the medieval spirit in their hearts. They feel that here, in the Cathedral of St. John the Divine, they can lay up treasures for themselves where neither moth nor rust doth consume and where thieves do not break through nor steal. The very stones will be precious for they will enshrine a priceless treasure. In the middle ages these people would have labored for the cathedral. A mason would have given his services for nothing; peasants who were unskilled in the craft of building would have offered to carry stones for others to set in place, the artist would have given his ideas, his creations. In those times people almost literally lived and thought and had their being in the church. It was their hope, their guide, the repository of their art and relics of past ages, the sanctuary of their famous and illustrious dead, the palace of the poor, the shrine of the rich, the home of all. Today, with the great industrial changes in the social order, such is not the manner of things; but the mood in which men have been prompted to strive for this Cathedral of St. John the Divine is exactly the same. Rich and poor have given to it. The obscuring mists of nationalities and creeds have been dissipated by the light of this splendid sun rising to bring warmth and gladness and love to all men. A Presbyterian gave one of the first large gifts. A Quaker was another early benefactor. A craftsman who carved one of the figures which adorn the interior would take no pay—the work was his contribution. Sunday school children, waitresses, firemen, inmates of a blind asylum and an old people's home, Jews, Protestants, Roman Catholics, those of no church at all have given generously out of their want and out of their plenty. This place of prayer for all people is being built by all people. "Our democratic age demands a place of worship that will not disregard the teachings of the Founder of Christianity," said Bishop Henry C. Potter, "In this cathedral there will be no pews, no locked doors, no prepayment for sittings, no reserved rights of caste or rank, but one and the same welcome for all." Anyone can go in and out in peace and assurance. There is no feeling of restraint nor of intrusion. And for those who like to hear the words of their native language, there are the Seven Chapels of Tongues. In the Chapel of St. James, the patron saint of Spain, there are Spanish, Latin-American and English services. The Chapel of St. Ambrose, Bishop of Milan, is for Italian and English services. For French and English services there is the Chapel of St. Martin of Tours. And each of these chapels, be it remarked, is of its own peculiar style and character, it has its own atmosphere, its own storied memories that give the worshiper a feeling of intimacy that he can translate into the vast spirit of the cathedral. So from the chaste Chapel of St. Martin one comes upon the Chapel of St. Savior, of the Holy Savior, with its rich window beneath which are held services in oriental languages and in English. English, Irish, Scottish and Welsh services are held in the Chapel of St. Columba, an early



Interior of the Nave, Looking West

Celtic Christian missionary. In the Chapel of St. Boniface, a missionary to the Teutonic races, services are held in Dutch, Flemish, German and English; and in the Chapel of St. Angasarius, a missionary to Scandinavia, services are held in Danish, Norwegian, Swedish and English. No wonder that the Cathedral is such a source of inspiration.

It is more than a church. It is the spirit in stone. To go inside and look up towards that lofty choir, to get some feeling of the exalting lift of the nave as it will be when it is completed is in itself a prayer, an act of reverence and worship. There comes to one a very vivid sense of certain words and phrases; he is transported, and almost unconsciously he says—nay, sings—to himself, "My soul doth magnify the Lord. . . . . I love the Lord with all my heart, with all my soul, and with all my might. I love my neighbor as myself . . . . . Ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God."

Give us cathedrals instead of conferences; or, if we must have conferences, let men parley in the shadow of a noble building where petty thoughts and selfish desires have no place to lodge and where, perhaps, something of the high spirit, of the unity of all peoples as embodied in the great cathedral will touch them and show them the way. Men's thoughts on trade and industry in this century are written in the stone of the Woolworth Building, the Grand Central Terminal, the Metropolitan Tower; their thoughts on living are written in the apartment buildings that are like cliffs, in The Shelton Hotel. But their thoughts on life are to be written in the stone of the Cathedral of St. John the Divine, because that, more than any other temple of the spirit in this country, bespeaks the gospel of a common brotherhood, of universal sympathy, of enduring faith.

The Indivisibility of the Church's Life

By ROBERT E. SPEER

THERE is nothing in Christ that any one communion can monopolize. This is the most outstanding single impression that comes to me as a result of close association with all the churches in the Federal Council during the last four years. It is a sheer impossibility to segregate any fresh discovery of Christ that any one of our great Christian groups has made. If any group has had a true insight into Christ and what he means for human life, all have shared in that insight. If anyone writes a hymn that exalts Christ, or writes a new devotional book centering around him, no one stops to inquire to what denomination the author belongs.

We are coming to a common recognition of the elemental unity of life and experience among the churches. There is no Presbyterian type of sin, with which only the Presbyterian Church can deal. You cannot denominationalize sin. There is just one kind of sin. And there is, accordingly, just one task, elemental in its unity, before all the churches, whatever their names may be—the task of overcoming sin through the power of their Savior and Lord.

We have come to a realization of this inner unity as our churches have been brought face to face with concrete tasks. There is an indivisibility of our Christian reactions to any great moral issue. Among the many recent evidences of this none has been more striking than the response in all communions to the Japanese exclusion act. The reactions among the various churches against such a racial discrimination were identical.

Or take the resolutions on war adopted by almost all the Christian bodies. If you erased the denominational names no one could possibly tell which declaration came from which body. The common convictions on the issue of war and peace are a revelation of the community of mind among the churches. Other illustrations, equally convincing, of the indivisibility of our Christian experience could be drawn from the attitude of the churches toward prohibition, their efforts to relieve the suffering in the Near East, Russia and Central Europe, their new experience in grappling with the problems of race, and in many other fields of co-operative activity.

That there are difficult and delicate questions before the churches as they undertake to deal with great social and international questions cannot be denied. None is more difficult and complex than the true function of the church in its relation to issues which are also the concern of the state. But the difficulties themselves are a unifying force, drawing the churches together in an effort to find together the right way, as they cannot find it alone. Certainly the churches must not be intimidated from doing what they ought to do because of fear of making mistakes or of doing what some think they ought not to do.

There are voices that would like to keep the voice of the church from being heard. We ourselves may at times have misgivings as to what the church should do. But all our questions as churches finally reduce themselves to two. The first concerns our relation to our common head. How great a Lord is Jesus Christ to be? Are there areas of life of which he is not meant to be Lord? If so, then he is not the Lord of all, as we had supposed. The whole of human life belongs to him and must be brought under his mastery. That is the first issue on which we must be clear.

The second question has to do with the relation of our churches to one another. The problems which are faced in the Federal Council are church problems. They are issues with which the churches as churches, must deal. They are questions on which the churches must find a common mind and in relation to which they must be able to fulfill their corporate and indefeasible responsibilities. We have passed beyond the day when the churches can delegate their responsibilities to other agencies.

Temperance Progress in Mexico

By ALVA W. TAYLOR

Beggar in Aguscalientes, Mexico

PRESIDENT CALLES has the laudable ambition to make Mexico dry during his administration. He is a bone dry prohibitionist. It is told that when he was governor of Sonora he put strong pressure on to obtain obedience to the temperance laws and when square-jawed men persisted in outlawry, he gave ample warning and ordered future violators shot. This seems to have been effective. It was crude and primitive law but the territory was crude and primitive also. At present he is making life one long, drawn-out misery for the "Gringoes" who make border towns a back yard retreat for American saloon and gambling business.

It is hard to find a Mexican in the notorious "Mexican" resort of Tiajuana. Juarez saloons and gambling hells are mostly owned by Yankees who live in the dry territory of El Paso. The new president is quoted as saying he would be glad to see a broad belt, the full length of the Rio Grande, made dry now, through federal Mexican law, as a protection to his people against the lawless Yankees, and of ours against the rum runner. Fact is, such excellent cooperation is given our officials that they themselves report there is no such leakage on the southern border as on the northern and along the Atlantic Coast.

Progress is being made by our southern neighbor somewhat after the manner in which we made the grade in years agone. The methods are not always the same but the principles at work are largely the same. Scientific temperance instruction is being initiated. Professor Adreas Osuna is the leader in this work. He is perhaps the outstanding Protestant leader in the republic. He was once governor of Tamulipas, the great oil state, and was secretary of education under Carranza. He is well known over the land and is listened to eagerly by the teachers everywhere. The present national government franks his temperance literature through the mails as a means of helping the cause. He travels over the country lecturing on social problems and temperance before teachers, students, officials, labor unions, and churches. In October he gave a series of such lectures at Aguascalientes, the center of the missions of the Disciples of Christ in Mexico, to which the city sent a military band and the labor unions special delegations. The governor and the state superintendent of schools promised hearty cooperation in getting temperance instruction into the schools. The same thing resulted from a visit to Chihuahua in November.

Waiting for alms at the railroad station in Mexico City

The schools of Mexico are still primitive. There was nothing that could be dignified as a public school system before the revolution, and there is never much chance to start such things when a revolution is on. Diaz built great things for the upper classes and let the masses groan and grind. There were palaces in the capital and hovels all over the country. Obregon cited the beginning of a public school system as one of the things of which his administration was proud. Dr. Osuna is laboring just now to get adequate textbooks from which temperance instruction can be scientifically given. No more eager-eyed group of young men and women can be found on the continent than among the teachers in Mexico. They are veritable crusaders of the common good, full of idealism, willing to sacrifice and eager to learn the more efficient ways. They have gone without most of even their poor pay of late and stuck to the task. They go into miserable villages like missionaries and teach in shacks oftentimes, but they know their labors will be rewarded.

The most striking thing in the temperance movement in Mexico is the part labor is playing. While Mr. Gompers was leading the American Federation on to a light wine and beer platform on this side, Dr. Osuna and others were leading the Mexican Federation on to a prohibition platform on the other side. At their recent meeting in Jaurez a prohibition resolution was passed without a dissenting vote. The plan supported in it was to prohibit strong spirits immediately through federal law, then to gradually diminish the sale of lighter liquors and make the nation dry within the next four years.

Pulque and its associated stronger potions, such as mescal, which is a brandy distilled from pulque, are products of a great symmetrical cactus plant called the maguey, of which one sees thousands of acres cultivated in the richer parts of the country. The juice is taken

from the heart of the plant at about the age of seven years and requires no distilling or other treatment than simple fermentation. It is a milky fluid that has some nutritive value when fresh but loses it as it ferments. Within a few days its alcoholic content becomes so great that a small dose poisons. It is usually consumed within a day or two and the rural traveler sees trains of small mules carrying it on their backs in pigskins. Miserable little pulque shops infest every village where allowed. The chief apologies one hears for it are that it has some food value if drunk when comparatively fresh, that its alcoholic quality at least gives relief to an existence that is drab, dull and miserable at the best, and that it is a large source of wealth and revenue. All of which sounds familiar in a land where beer still clamors for the right to make brewers, guzzlers and potbellies.

Market Place in Villa de Guadalupe

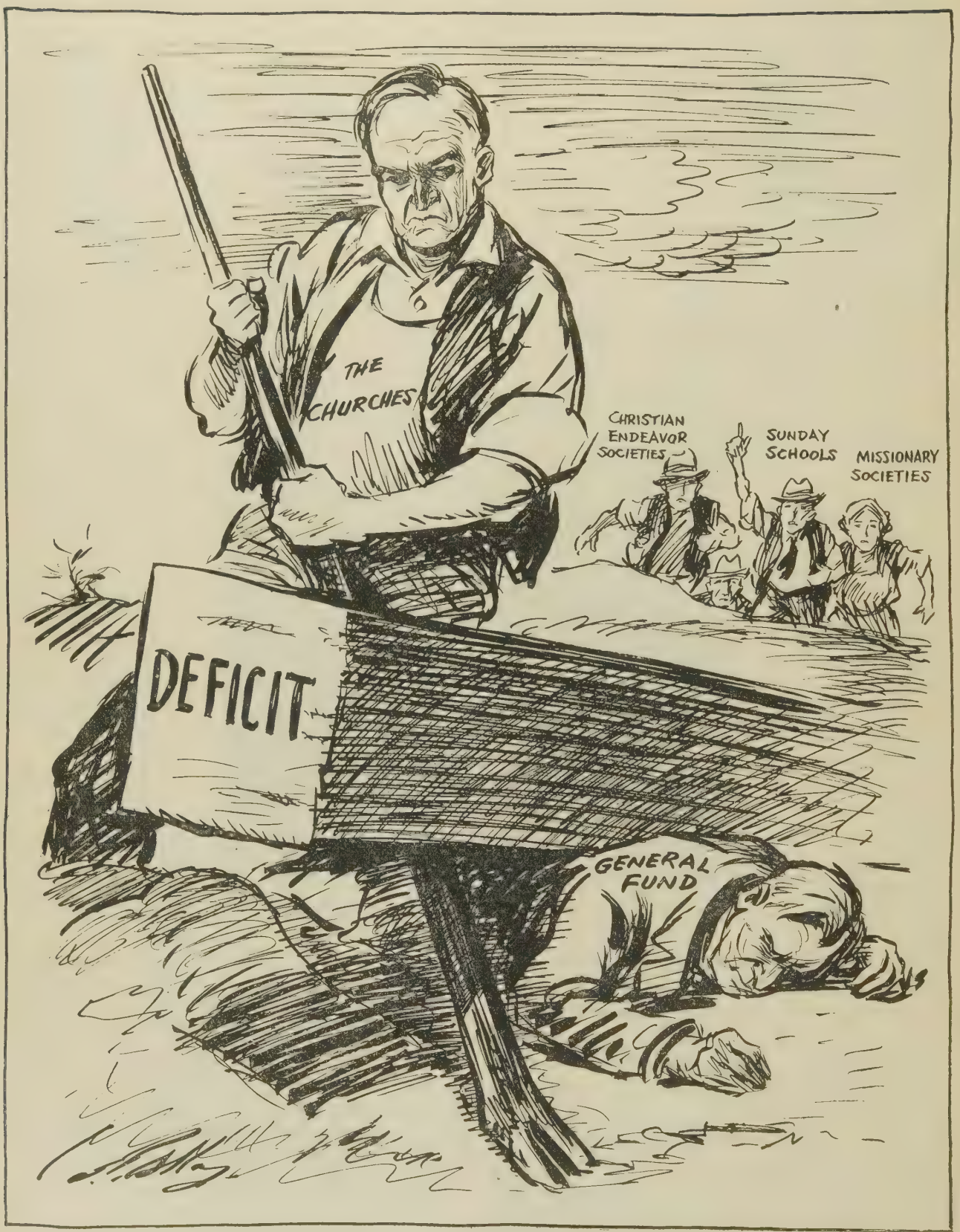
The agricultural department in Mexico is studying other uses to be made of the maguey plant. It produces a fiber that is already used to some degree but cannot as yet be produced cheaply enough to make its use commercial. To turn the great beautiful plantations of maguey into a source of supply for factories would preserve a large commercial asset, increase rural income in a country still almost wholly agricultural and give profitable labor to the masses in place of drunkenness. However this phase of the problem is not the most important, for the culture of maguey is one for the large land holders, on account of its maturing requiring so long a time.

The greater problem is that of breaking up the great land holdings and the quasi-serfdom that went with them, and the restoration of the land to those who will grow edibles on it with profit to themselves and to the nation. Mexico does not today produce enough to make a high standard of living for the masses possible. The Diaz regime enriched the aristocrats and the Catholic church and held the masses in poverty. It gave the land to the few and these few held the masses in peonage. Slavery was perhaps the least productive of all systems of labor, and serfdom was next. The result in Mexico is a rich land, poorly tilled, and a strong people poorly fed, with ignorance, dirt, drunkenness, disease and death their portion. Now comes the beginning of the new day, with the land gradually being restored to the people, agricultural education making headway, a public school system in process of formation, and through it all the beginning of a rising standard of living for the masses.

President Calles, Dr. Osuna and others see in drink the single greatest brake upon the progress of all these things. They know how difficult it is to take an ignorant, poverty-stricken folk from their cups, but they are determined to get it done and they have the powerful help of the new-born labor movement, of the crusading new teaching profession and of the Protestant churches. They do not have the help of the powerful Catholic church, nor (it is our shame to say it), of the American residents as a whole. In fact, the hierarchy is opposed fundamentally to any change in the old feudalistic ways, and the American residents are too largely of the adventurous, exploiting type to lend much sympathy to any movement for the uplift of the natives. It has always suited the interests of the exploiter to keep the poor man poor that he might the more dumbly submit to shearing.

Local option is creating dry territory here and there over the republic. In Oaxaca the state government had made the license fee so high that the state is practically dry. In San Luis Potosi the governor is a crusader for a dry regime. He is also a Protestant and received much of his inspiration in the Y. M. C. A. in the City of Mexico. He got a law enacted that allowed the authorities to close any place in which a crime was committed, or to which an unlawful act could be traced. Of course that means the end of saloons in time if enforced, and it has made San Luis Potosi dry, for Governor Manrique eagerly followed crime to its festering place until he had closed them all.

Through the twofold principles of temperance education and local option Mexico will gradually and surely become dry territory, if men like Calles and Obregon are continued in power. They are genuine patriots and democrats and are determined that Mexico shall be redeemed from peonage, dictatorship and clericalism and given a place among republican states.



—Drawn for WORLD CALL by J. P. Alley of the *Memphis Commercial Appeal.*

"We Are Ready!"

"We Also Are Ready!"

HUNDREDS of such representative responses to the call for the lifting of the deficit as those given below, have poured into headquarters. All are of one mind: (1) By every standard of comparison it is a small deficit; (2) Every dollar of it was invested in souls; (3) Our assets increased $2,976,671, or eight and a third times the $358,000 deficit, while the deficit was accumulating; (4) The time to clear it off has come and we will!

Any church in the brotherhood, knowing all of the facts regarding the accumulating of the deficit and of the hindrance it is to the progress of the work, will make a great effort to increase its offering to the general fund. I pledge you my support.—*A. F. Stahl, Quincy, Illinois.*

On account of the liberal support of evangelism and state missions in Florida by the United Society, I feel sure the churches will respond liberally to do our share in eliminating the deficit.—*J. A. Barnett, Jacksonville, Florida.*

Am sure you can depend on the Harristown church to do its part toward raising the deficit of the U.C.M.S. We will rejoice greatly when we know that this goal has been reached and that our workers have been set free for a great forward movement.—*James N. Thomas, Harristown, Illinois.*

Have toured Jasper County in the interest of the general fund of the U.C.M.S. and met with a kindly reception everywhere. I am sure all the churches visited will help to wipe out the deficit in the general fund.—*Paul E. Beckers, Newton, Iowa.*

We are going to do our best to get rid of that deficit so far as this county is concerned.—*L. S. Ashley, McPherson, Kansas.*

There is no reason in the world why the deficit of the general fund of the United Society cannot be removed. Arkansas is going to do her part and if every other state does the same, we will have the biggest burden we have ever had off our shoulders. We can promise that the Hope Church has already pledged more than its quota. By the way, we like the quota idea, too. Now, count on us.—*R. O. Brunk, Hope, Arkansas.*

You will receive more from the Parkland Church than last year. We are making every effort possible to reach our quota.—*Ernest L. Ford, Louisville, Kentucky.*

Our people look forward to this movement to free the United Society of debt. We have every reason to believe that this district will come through with its quota.—*Claude E. Hill, Tulsa, Oklahoma.*

We will do our part in helping general fund rout the wolf. Altogether we ought to make short work of the deficit.—*E. E. Mack, El Campo, Texas.*

North Carolina will do her part. Every church which gave last year is going to give more this year and many which didn't give at all will discover the joys of giving to our great work.—*H. P. Marley, Greensboro, North Carolina.*

I think Sumter will go over the top. Orangeburg has already nearly reached quota.—*T. W. Bowen, Sumter, South Carolina.*

Heartily in favor of plan to eliminate deficit. Our church will do its best.—*A. S. Goodale, Turtle Creek, Pennsylvania.*

Surely there is no task to which the U.C.M.S. has set its hand that is more needed than this one of raising the general fund to the place it ought to be. Our church will reach its goal.—*Robert E. Henry, Decatur, Illinois.*

Our people, as a whole, were never more eager to do the Lord's work, never more united in the work than now. They will respond to this matter of removing the deficit and when they respond, the thing is done.—*Sam I. Smith, Central Christian Church, Jacksonville, Florida.*

Northeastern Indiana—a district of 16 counties—ranks 100% in accepting the task of raising its share of the deficit. It not only intends to go over the top, but to leave the trench of indebtedness with a bound so buoyant that it will clear the top entirely and take up a position which will insure permanent solvency and greater work for the Master and Savior of our souls the world around.—*D. R. Moss, Vermont, Finley, Kendallville, Illinois.*

The call of the U.C.M.S. to make a reasonable increase in our giving this year seems to touch a responsive chord in the heart of our brotherhood. We are hard at it and happy, thank you.—*W. W. Phares, Dallas, Texas.*

The effort to eliminate the inherited deficit in the general fund of the United Society is a businesslike, sensible, Christian move in the right direction. The debt is a handicap to the work of the society.—*John W. Underwood, Fort Worth, Texas.*

This is the most businesslike, far-reaching program ever proposed by our people. It is more than raising the deficit. As I understand it, it means that there will be no deficit in the future.—*M. L. Pontius, Jacksonville, Illinois.*

The different departments of the church will do their part to enable the church to assume its share of the missionary program as mapped out.—*William Rothenburger, Springfield, Illinois.*

We are delighted that the deficit is to be raised and cleared, and are enthusiastic in our support and efforts. The Massachusetts churches are interested in the U.C.M.S.—*J. Irving Rhoades, Swampscott, Massachusetts.*

The First Christian Church, Jackson, Mississippi, is anxious to see the deficit in the general fund of the U.C.M.S. eliminated and is willing to do its part, and more if necessary, toward its elimination. Anything I can do in this worthy undertaking, please call on me.—*James N. Faulconer, Jackson, Miss.*

I am certainly among those who pray daily that the deficit in the general fund may be speedily lifted. My heart is in the work and with the workers. I know they would hail the news of the lifting of the deficit in the general fund with great rejoicing and joyous thanksgiving.—*Mrs. Jennie R. Cunningham, formerly missionary to India.*

I know of nothing that would bring so great encouragement to the missionaries as would the sense of security in their work which the clearing of the deficit would give them.—*Clayton H. Wilson, missionary to Japan.*

I am delighted to learn that the United Society has adopted the proposal for wiping out the deficit and advancing.—*E. E Moon, missionary to Africa.*

What a glorious convention the Disciple missionaries in Argentina and Paraguay would have next year if they had the news that the United Society had cleared away its debts and that plans were made for real advancement in the work that we love in South America.—*S. S. McWilliams, missionary to South America.*

To the missionary, next to the desire to see our whole brotherhood gain a new vision of what our slogan, "Christians only" means, the most vital necessity among our people is putting our general fund on a sound basis.—*David Rioch, missionary to India.*

I am deeply interested in each part of this program, both from the view of a former field worker and state secretary and from the missionary's viewpoint.—*Etta Nunn, missionary to Mexico.*

The plan to wipe out the deficit makes us very happy. We are praying that success will crown your efforts on June 30.—*J. D. Montgomery, Bayamon, Porto Rico (missionary).*

The prospects for lifting the deficit are as bright as the cause we are working for.—*Roderick A. MacLeod, missionary to Tibet.*

I am hoping and praying that this deficit may be raised so that the onward sweep of the kingdom of our Lord may not be hindered. I feel it will be met.—*A. P. Cameron, Miami, Oklahoma.*

My official board is delighted with the plan of the United Society to wipe out the debt. Certainly it is a step that should encourage our whole brotherhood.—*Ray C. Jarman, Benton Harbor, Michigan.*

Count on the Wellsburg Church to do its utmost in the liquidation of this deficit. All our work at home and abroad must be maintained and even expanded.—*H. L. Wiggins, Wellsburg, West Virginia.*

Our people are expecting to meet our part of the general fund and increase. It's a great move.—*W. D. Trumbull, Ft. Wayne, Indiana.*

I trust that whole-hearted cooperation will eliminate present deficit and that future giving will prevent any later one accumulating.—*Sam P. Williamson, Guthrie Center, Iowa.*

No greater task confronts the brotherhood just now than that of wiping out the deficit of the general fund of the U.C.M.S. A bit more unselfishness on the part of all and a greater desire to carry out our Lord's commission will wipe out the deficit forever.—*Louis O. Mink, Bowling Green, Ohio.*

The best thing the U.C.M.S. has done recently. We are finding

fine response. Marion church will go over the top. We are expecting great things.—*H. O. Wilson, Marion, Illinois.*

The churches in this county, so far as we have gotten to them, are receiving the program for increasing the contributions to the general fund in fine spirit.—*John R. Golden, Decatur, Illinois.*

Our loyalty to this present movement to eliminate the deficit in the general fund can be nothing less than the completing of what has already been begun in our glorious enthusiasm manifest in the raising of special funds.—*W. D. VanVoorhis, Morgantown, West Virginia.*

The missionaries and the United Society have been too long hampered by the deficit. The churches will but be keeping faith with the missionaries in eliminating this hindrance.—*Wallace R. Bacon, Atchison, Kansas, formerly missionary to China.*

It is indeed a timely enterprise, too long delayed already. If each will do his bit we can close the year out of debt.—*Stephen E. Fisher, Champaign, Illinois.*

We believe the campaign to remove the deficit from the books of the U.C.M.S. is one of the best movements championed by the organization. We believe the method being pursued is the best possible. Come on, let's go.—*F. W. Leonard, Blandinsville, Illinois.*

I congratulate the brotherhood upon the wisdom and courage in asking the churches for larger offerings so as to eliminate the hindering deficit.—*Bernard P. Smith, Franklin, Indiana.*

In my judgment no greater service could be rendered to the brotherhood than to lift the burden of debt from the United Society.—*J. P. Ogle, Blackwell, Oklahoma.*

The deficit in the general fund is the millstone about the neck of the U.C.M.S. With it removed the way is easy. Every effort should be made.—*Gary L. Cook, Plymouth, Indiana.*

To lift the general level of our giving for all missionary and benevolent causes sufficiently to clear up the debt will greatly bless us in two ways: it will give us new heart by lifting the burden, and it will show us how to do things on a large scale by having actually started us to doing it.—*C. W. Lambert, Houston, Texas.*

We have raised the Jubilee million. Now we should relieve the U.C.M.S. of all financial embarrassment of the general fund deficit so that it may efficiently administer the million.—*E. F. Winkler, Hoopeston, Illinois.*

We are most heartily with you in your plans for raising the money to wipe out the deficit. The lifting of it will also lift a great load of apprehension from the hearts of those servants of Christ who labor in faith, hope and persistence to plant the church of Christ in these vast areas which some day will be the home of millions.—*William G. Kitchen, Saskatoon, Sask., Canada.*

The action taken to wipe out the deficit and to increase the general fund is indeed fine, and we believe it will work out.—*A. E. Weston, Colorado (state evangelist).*

My hopes and prayers are with you as you labor in this campaign. If I can be of any practical use to you, please command me.—*Karl Borders, Brotherhood House, Chicago, Illinois.*

You may count upon us to have fellowship in the appeal for the deficit.—*Walter M. Haushalter, Columbia, Missouri.*

Will we make possible the lengthening of our cords and the strengthening of our stakes, that the work of God may be wrought among men? God calls us to the task.—*D. A. Wickizer, Chicago, Illinois.*

The effort to eliminate the deficit in the general fund of the United Society deserves the loyal support of every member of every church. A united effort will eliminate it. Let's do it.—*Carl B. Swift, Springfield, Missouri.*

The deficit is a challenge to our spirit of fellowship. Its removal will open the way to a sense of size and program that will bless our whole people. Let's do it.—*Harvey Baker Smith, Washington, D. C.*

An achievement that will set forward the work of the United Society ten years.—*Walter M. White, Memphis, Tennessee.*

The deficit of the U.C.M.S. is small in comparison with our great people. "All together" means victory.—*George W. Wise, Cincinnati, Ohio.*

By all means let us lift the deficit. We cannot run the race set before us with such a weight on our shoulders.—*Owen Livengood, El Paso, Texas.*

We are praying and setting our plans to give our share, and more, of the amount needed to wipe out the deficit. Thus we believe we shall meet the divine approval and prepare for another advance.—*James Miller, Pawhuska, Oklahoma.*

Third Church here has gone over the top.—*H. J. Myers, Topeka, Kansas.*

We feel that the U.C.M.S. is *ours;* that the great and wonderful work being done by *our* workers is *ours;* that the deficit is *ours.* We will not fail.—*J. C. Mason, Forest City, Arkansas.*

We are making an effort to raise our full apportionment and to go beyond. We are strongly emphasizing the great work and opportunity of the U.C.M.S. fields.—*C. J. Armstrong. Hannibal, Missouri.*

The plan to lift the deficit is a wise and sensible thing to do. Our people will gladly do their part.—*Fred W. Condit, Eldorado, Kansas.*

The University Church will do its best on the general fund shortage.—*F. E. Billington, Fort Worth, Texas.*

The day that marks the passing of any deficit in the general fund of the U.C.M.S. will be one of the greatest victory days of the brotherhood.—*S. E. Brewster, Pittsburgh, Pennsylvania.*

The solution of the debt problem is in the power of the local congregations. We have the money, we need the liberality.—*Sidney M. Bedford, Roswell, New Mexico.*

One of the very best things that has been undertaken in a long time is to relieve the U.C.M.S. of the embarrassment of a deficit in the general fund.—*Ritchie Ware, Knoxville, Tennessee.*

Destroy this deficit in the general fund of the U.C.M.S. and the brotherhood will gather enough momentum in the very process to carry it into some of the most notable victories at home and abroad we have ever experienced.—*B. S. Ferrall, Buffalo, New York.*

Probably no organization in America can show greater results for the amount of money expended than the United Society. It is surprising that the deficit is not larger. The plan for liquidating the debt is sane and equitable.—*W. D. Ryan, Houston, Texas.*

This deficit should hold up to us constantly the shame of our own failure until it is paid. This is an undischarged obligation of the whole brotherhood.—*John W. McKee, Center Point, Iowa.*

By all means the deficit in the general fund should be paid. I am sure when our people understand the situation they will, as they have done always, respond to the call.—*M. Lee Sorey, Salina, Kansas.*

The plan to raise the deficit is a real essential to future progress. It is a sane business policy that merits the approval of the entire brotherhood.—*George H. Ramsey, Evansville, Indiana.*

We are anxious to see the United Society reach the goal, and though we are a new mission field, will do what we can.—*W. F. Gray, Las Cruces, New Mexico.*

There is every evidence that every church here desires a mutual share in the brotherhood task of lifting the deficit immediately and thus to increase the power of the United Society immeasurably.—*P. R. Campbell, Waco, Texas.*

Am meeting hearty cooperation in the churches on behalf of the effort to eliminate the deficit in our U.C.M.S. The people are more largely visioning the world's need than ever before.—*Albert A. Millican, Bismarck, Illinois.*

This is the task of the whole brotherhood. We cannot be Christians and do anything but respond.—*F. E. Day, Hebron, Nebraska.*

This money has been invested in souls in this and other lands. It went for work from which we have seen results, and the obligation is all the more binding. A pull together will raise it, and I am ready to help.—*John B. Cowden, Nashville, Tennessee.*

First Church, Miami, fully expects to reach its entire apportionment. We are anxious that the deficit be eliminated, that the calls of the field may be answered.—*Homer E. Sala, Miami, Florida.*

Every obstacle in the way of our progress must be removed. We want to help the good old state of Ohio do her full part in wiping out the debt in the general fund.—*Isaac N. Grisso, Jackson, Ohio.*

All churches in Peoria County will try to raise their quotas.—*Cecil C. Carpenter, Peoria, Illinois.*

Our people will cooperate in every way we can.—*C. M. Kreidler, Mt. Rainier, Maryland.*

Glad you are putting on the drive now, for the debt has been on us long enough.—*W. J. McGill, Shelbyville, Tennessee.*

The Arlington Church has just moved into its new building, which gives us a tremendous financial burden for 1925, but we shall exceed our apportionment for the missionary year, including our part of the deficit.—*Burton L. Hoffman, Lexington, Kentucky.*

The Nicholasville Church will increase its offering to the general fund for 1925 by 100%. As chairman of Jessamine County in this deficit campaign, I have word from the two churches which I was to see that they will do their best to reach their apportionment and refrain from designating their offerings in so far as they are able.—*Rhodes Thompson, Nicholasville, Kentucky.*

Bursting Bubbles in the Air

By FRANK M. LOWE, JR.

Dr. Lowe's experience as national superintendent of Christian Endeavor, applied and confirmed in his pastorate at Mexico, Missouri, fits him peculiarly to speak on the choice of a calling.

Bubble No. 1. Work is Something to be Dreaded and Dodged

THAT'S just what it is not. Work is a man's good friend, one of his best. Work not only feeds him and clothes him and pays his rent; but it occupies him, and develops him, and shields him from many temptations and pitfalls. What other friend has as much to his credit for a man as that? Right work is one friend in ten thousand. A man surely should enjoy the society of such a friend. If he doesn't, if he tries to avoid him and sulks when he is in his company, there is something wrong either with the work or the worker or their adjustment to one another.

Next to getting children successfully born, bred and Christianized, the most vital step in life is to get them admirably employed. Congenial, well-adapted labor, which the laborer can do with a sense of efficiency, is a blessing and a boon, a source of unending satisfaction. If the Lord's Prayer needed changing, probably the best alteration that could be made would be this:

"Give us this day our daily work."

If work then ought to be a source of happiness and delight, and if it is indeed the best underwriting for a life of permanent satisfactions, why do so many people lose their zest for their work? Why is there so much fret and chafe under it? Why the constant seething and shifting in the ranks of the world's workmen? Why the heavy labor turnover, not only in industry and business but in the professions as well, which slackens production and at the same time is injurious to the worker?

By what sort of a maladjustment have men come to hate and loathe work? Vocational guidance applies itself to the answer. Its task is nothing less than the conservation of our greatest and most priceless "natural" resource: human energy. Its goal is the production of goods, material, mental and spiritual, of better quality and increased quantity, with a minimum of wastage on the side of production, and a minimum of friction and a maximum of satisfaction on the part of the producer. Any movement which improves work and workmen, which calculates to remove the drudgery from labor and the shirk from the laborer, must find favor with the Master Workman who said:

"My Father worketh even until now, and I work."

A workman who is an apparent failure is not necessarily a poor workman. He may be a misfit only. He blunders mainly because he is trying to do the wrong thing. It is not only possible, but it often happens under our modern conditions, that a boy grows up to become a "dub" in life because of ignorance and lack of guidance. Every man who loses one job after another and who drifts and sinks is not an incompetent. That is a bubble vocational guidance would burst right here and now. He may be simply the victim of maladjustment. Had he started soon enough in the right field he might have been a success.

The failure of society to take account of this fact and to take steps, such as those represented now by the movement under consideration, has resulted in considerable physical misery and ultimate wastage of human energy. But the spiritual wreckage has been even greater. Failure to get the coveted promotion—discouragement—shifting jobs—imagined injustice—bitterness—blind alleys—a sense of failure—worry and anxiety—enforced idleness—debt—failure to meet responsibilities—loss of courage—domestic difficulties—moral breakdown—broken health—wrecked lives.

Change glasses, you say? These are too blue? Only those who lack native endowment, only morons, ever loop the loop described above? And every boy or girl who has the stuff in him will get on; obstacles will only spur him on to achievement; and a good man can't be kept down? Well, all this is partly true. It is not altogether correct. It is one of those dangerous half-truths, which, too optimistically embraced, but pave the way for dire mistakes. Even the normal boy who "has it in him" must find the right setting and task to call it out of him or even he is on the high road to comparative failure.

Bubble No. 2. Callings Come Naturally

This bubble is opulent and high-soaring but inclined to be lazy and languid of movement. It is this, that "hands off" is the best policy, and that a boy left to himself will be led by a kind providence into the most desirable life work. It just isn't true. Under modern conditions and such a conception, the average boy is apt to fall into the berth of the tramp freighter, to ply a precarious trade to markets more and more remote from the main routes of achievement and advancement.

Some would affirm that just as water seeks the lowest level, the boy naturally gravitates to the work for which he is best suited, "as water seeks the lowest level." Yea, verily it is a good comparison. The average boy, left to his own devices, proves no exception to Christ's observation, that the spirit is willing but the flesh is weak, and is about as apt as not to seep gradually into the lowest vocational levels.

Four factors, at least, are to no small extent responsible for this sad situation in modern life. One of these is the growing preoccupation of American home life, which increasingly divorces parents from their children.

To be divorced from one's wife would seem to be tragedy enough and all too frequent, but to be divorced from one's children is surely a greater tragedy and is becoming even more prevalent. All the more deadly and blighting, too, because its approach is stealthy and unannounced. There is no filing of petitions and counter-petitions, no serving of papers and judicial oversight of the proceedings, not even a hearing for both sides or the mailed fist of the law to enforce justice and protection for the injured party.

Nor are the primary causes of this domestic phenomenon of juvenile divorcement incompatibility or cruelties or desertion, or wilful betrayal of parental or filial vows. They are the insidious results of the twentieth century pace, and the appalling sophistication of modern youth with its snorting independence, which makes a lad of thirteen or fourteen feel his oats and consider himself a full grown draft horse when he is, according to God's calendar of growth, only a yearling colt.

This leads to premature independence, encouraging a lad to plunge into the working world too young, without the stabilizing background of maturity and of parental guidance and counsel. Once in, he thinks the water fine. A false feeling of buoyance, engendered by the sudden and comparative wealth of what are really pittance wages, betrays him from the kindly shore of home and school into an unsafe depth, where the stiff currents of competitive labor wait to draw him under. Give a man enough rope and he will hang himself, so it is said. Give a young lad, bristling with sophistication, all the rope in the world, and there will be fatalities, too.

This general modern condition also gives rise to a premature taking on of responsibility. Domestic responsibilities assumed too young, halter youth's future, make young people old before their time, and are apt to induct one into a vocational bondage which hampers and blights the rosiest prospects.

Let none nod dissent just because he at beardless twenty ran away with that blushing Sweet Sixteen and became a self-made giant. Such a one should remember, what he secretly often dwells upon, that he has always been a rare exception! In these later times achievements of that sort are becoming more and more infrequent.

In considering these cases of premature development, the problem of the precocious child suggests itself. Many a child's life has been ruined or at least dwarfed by some outstanding youthful proclivity which seemed to mark him almost from the cradle for a stellar rôle in some spectacular calling. If a lad has an early bent, do not exploit it. It should be guarded as one would a tender plant. Forcing or over-exposure may blight it and may lead to its early demise. Many juvenile prodigies become mediocre adults.

There is in a certain church a bright lad of eleven, who, with the intellectual and noble bearing of a Phillips Brooks declaims in astounding fashion in the rôle of boy preacher, to the edification of a whole church. But that lad should be carefully watched, caution, mild restraint, great attention to a normal regime of study and play. There are of course exceptions, but as a matter of fact, very few former boy preachers occupy Fifth Avenue pulpits today.

Bubble No. 3. Vocational Guidance is a Cure-All

Now for another bubble-pricking before our suds lose all virtue. Just because the pedagogues and social workers are heralding abroad the current vocational guidance movement no one should think that this movement has brought into the world something entirely new, or that it offers to this chaotic age a sure solution to the situation. Vocational guidance is not a cure-all and it is not fool-proof.

The practice of the steps in vocation-choosing is very ancient. The boy Jesus in the temple at twelve, and in his subsequent normal life in his home as well, is a fine model of vocational guidance in action. It was a lad with a God-given calling stirring already within him, seeking and finding a "try-out course," which was for him altogether normal and wholesome, howbeit startling and unique to his parents.

Since his blessed day many humble lads and lassies in their poor faltering way have followed and are following, though afar, his youthful steps, finding in Christian Endeavor and Bible school the normal laboratory for the development of those ideals and for the discovery of those talents which bring success in religious vocations.

Even so, Benjamin Franklin, as a boy of Boston, under the wise guidance of a father who was not divorced from him, made the labyrinthine life of a throbbing city a significant observatory of men at work and a successful school of vocational guidance.

Without dwelling upon any detailed analysis of vocational guidance, which, briefly defined, is the organized conscious endeavor of society to get the supply and demand of the world's labor market efficiently balanced, its cardinal principles may be stated as follows:

1. An early, broad and sympathetic interest on the part of youth in every phase of the world's work as honest, dignified and worthy.

2. A cautious, unhurried and fair evaluation of the relative merits of different types of vocation from the point of view of service to society.

3. A restrained and reasonable self-examination and experimentation on the part of the prospective worker as to personal qualifications, with a moderate emphasis upon the place of individual differences, to determine individual capacities and aptitudes, to the end of achieving a legitimate personal gain, steady advancement and permanent satisfaction.

Vocational guidance to succeed must be practiced by the home, the school and the church, and its aim is never accomplished until, in addition to dissecting vocational requirements and opportunities and personal aptitudes, it develops in every child an ideal of serv-

ice. The greatest lesson of vocational guidance for the working world of the year A. D. 1925 is that our job is to be measured in terms of what we put into it; not what we get out of it.

Achieved guidance means a youth adequately prepared, successfully and promptly launched upon a calling, the mechanics of which in detail fits his physical, mental, and spiritual capacities and tastes, and the product of which satisfies a well-developed ideal of human service.

Workers who lack such an ideal are only half trained and must be further educated; while work which gives no reasonable promise of satisfying such an ideal on a relative scale is anti-social and immoral and must be humanized and Christianized by the state and by the church.

And They Grow

By RUTH THOMPSON

Model of Old Testament Scene made by Vacation Church School, Lincoln, Nebraska

YEARS ago, so runs the story, miners were working deep in the earth. They went to work before sunup and worked until after sundown and because they never saw daylight they believed that all of the world was dark and peopled with evil spirits. They were sure that if they dug deep enough they would come to the devil. One day a miner screamed out, "I knew it, I knew it. I've reached the devil." He dropped his pick and ran. The truth was that he had struck into a magnetic lump and it had stuck to his pick as he lifted it. And so the magnet was discovered. Since then we have found many uses for it and the term magnetic has been applied to people and organizations. The secret of magnetism is found in growth. Dead people or things are not magnetic; growing things are.

The vacation church school is magnetic because it is growing. It has grown in the number of schools and in the number of pupils. Like other movements the vacation church school had a very small beginning. This summer several thousand schools will be conducted and every school will have a full enrollment. But the greatest growth has not been in the number of schools held nor in the pupils enrolled, but in the type of school and its relation to the church.

Churches now realize that they must offer a broader program of religious education to the boys and girls. They are improving the educational program of the Sunday school. They are entering into a program for training teachers and a program of building that will make true education in the church school possible. But even that will not entirely meet the need. It is impossible for teachers with an educational ideal to work out a continuous and effective program in the time given them on Sunday morning.

The vacation church school was evolved to meet this need. Its first programs were limited. In order to arouse interest and stimulate attendance, an elaborate system of handcraft became the most prominent feature of the program. Vacation church schools grew in numbers and as they grew the demand for teachers became great. Teachers were found among the women whose home duties were light, and girls home from school with nothing to do. The first question was not, "Are you prepared to teach?" but, "Have you the time to give?" Each teacher worked out her own program and did very much as she pleased. Lessons from the Bible were taught but they were careful not to give the children too much work of this nature for fear they would not come.

But as they grew it became necessary to set up a definite standard for the vacation church school just as is done for the Sunday school and public school. The vacation church school is now no longer an enterprise of one or more willing individuals but it is a part of the educational program of the church, under the administration of the church board. It has become an every year feature rather than an occasional possibility. We no longer find each teacher working out her own program but we find the school adopting a complete course of study edited by outstanding religious educators of the various communions. In these courses we

find compiled the best and most advanced educational materials obtainable thus enabling any church to offer to its boys and girls an ideal course of study through the vacation church school.

We are growing away from the idea that boys and girls do not enjoy studying the Bible and that it must be given to them in sugar-coated doses or as a side line for hammock making or basket weaving. We have found that boys and girls love the Bible for itself and enjoy studying it. One teacher made the gymnasium work a reward for finished lessons thinking that the boys would work hard so that they could enjoy the full period of play. One day they were intent upon their Bible work when play time came. He dismissed the class telling them that they had done a good day's work and deserved their play. One boy protested, "Gee, do we HAVE to go? Can't we finish this?" They are hungry for the best that we can give them.

The recreational work of the vacation church school has grown but it is no longer the big thing of the school. Hand work has become true expressional work. Every bit of hand work that is done in these schools is directly related to and motivated by the aim and content of the course of study. We have as the big aim of the school the development in the boys and girls of Christian attitudes of thought and word and deed.

Teachers are selected with the greatest care. They must be true educators, that is, they must have college or normal school training, or its equivalent, and they must have had experience in religious education. They must be Christian men and women who will take the task of molding the characters of boys and girls seriously. They are generally paid teachers because their task will require their full time. The vacation school is no longer a side line for idle women.

There are many types of vacation church schools. There is the community school which is the cooperative effort of a community or an organization. There is the interdenominational school which is the cooperative effort of two or more churches. There is the school held by individual churches, either for their own children or in a mission center. In practically every case the school is open to any child who wishes to come, be he Protestant, Catholic or Jew, or without religious connection.

The vacation school gives the child from sixty to seventy-two hours of the most effective kind of religious education. Its program is continuous. One day's work follows so closely upon the next that the impressions are made and deepened until they become habits. The vacation school is usually held in the church, thus enabling the child to connect his religion with his everyday life.

The vacation church school should not be confused with the week-day church school. Although they both have as their aim the development of Christian character, one does not exclude the other, any more than the Sunday school excludes the vacation school. We are as yet in no danger of giving the child too much religious education. Even though the same children are in the week-day church school and the vacation school the programs do not overlap but are supplementary to each other.

From a financial standpoint, the vacation church school is within the reach of practically every church. The greatest problem to be faced is that of getting trained teachers, since without proper leadership the first attempt at a vacation school might become a failure, thus making it hard to interest even the children in a second attempt. Even the best of teaching materials is not safe in the hands of a teacher who does not know why they are best or how to use them. For this reason it is necessary to plan the vacation school far enough ahead to avoid any mistakes that might come from slipshod methods. The director and teachers should be selected several months before the school begins. The course of study is then selected and the whole program planned. If the teachers are not thoroughly trained they will want to have study classes in which they study together the units of the Standard Teacher Training Course, common to all and needed by all: "The Pupil," "The Teacher," and "Story Telling." Each teacher will want to study for herself the courses or the work of her particular department.

In order to meet the demand for trained teachers special five-day institutes have been arranged in our church colleges. Here the students in the college and delegates from churches in the surrounding territory under the leadership of specialists in vacation church school work will study the details of promotion, administration and supervision of the schools. They will also carefully examine the course of study for the four departments. There will be a demonstration of a school in action. Churches within reasonable distance of these college institutes should plan to send at least one of their leaders there for this work.

Yes, the vacation church school is magnetic; it is growing in every respect. Its course of study is big and broad, its teachers are being trained for a task that is worthy of their best efforts, its pupils are eager and loyal. It has become a part of the educational program of the church. It has passed the experimental stage. The vacation church school is a success.

From the President's Inaugural

THE weight of our enormous influence must be cast upon the side of a reign not of force but of law, and trial not by battle but by reason. If we expect others to rely on our fairness and justice, we must show that we rely on their fairness and justice.

Peace will come when there is realization that only under a reign of law, based on righteousness and supported by the religious conviction of the brotherhood of man, can there be any hope of a complete and satisfying life. Parchment will fail, the sword will fail; it is only the spiritual nature of man that can be triumphant

George W. Baney, pastor of the church, who believes that the power of religious education has never yet been realized

Building by Faith for the Faith

By WILMA W. HULL

Many young and struggling congregations will find real inspiration in this story of the astonishing achievements of an Oklahoma City church which will be one of the church-hosts to welcome the International Convention there in October.

ANYTHING might be expected from the Pennsylvania Avenue Christian Church of Oklahoma City. It has the potential possibilities of becoming one of the greatest congregations in the brotherhood.

This observation is based on its achievements to date.

Not yet three years old—a power in the community, manned by a young, highly trained, far-visioned pastor, peopled by young men and women—home builders, community builders, empire builders—motivated by a definite, well outlined program embracing the care of the spiritual and social needs of the community, what more could be asked?

This congregation was organized April 16, 1922, with 237 charter members. Its field embraced a rapidly growing section of a rapidly growing community. Its area included some 15,000 people (the number will be greatly increased by the time this article goes to press). Ninety per cent of them are home owners of the $4,000 to $10,000 class homes. Practically all are paying on them and few houses in this area are more than four years old.

At first, services were held in a tent tabernacle. A playful Oklahoma twister blew it down in a short time. A frame tabernacle was put up. It was only a matter of weeks until its grounds were seized by a construction company and the group found itself without a church home.

A building program was launched. Oklahomans believe that anything can be accomplished with enough faith. This particular group, made up of young people who were just launching business careers, just building homes and going into debt for them, just starting families—and they believe in large ones in Oklahoma—just building a city and a state with all the accompanying high taxes—decided that they must have an adequate house of worship and a community house that would guarantee a community social program that would fit their needs and assure social stability. They said: "A church which cannot save its own community can never hope to save the world."

They are building a $70,000 structure. The building is a T shape two-story edifice of Gothic architecture—a strictly fireproof structure, modern in every detail. The auditorium has a seating capacity of seven hundred and is of such arrangement that it can be made to comfortably

The new Pennsylvania Avenue Christian Church is a modern fireproof, completely equipped building that is a credit to Oklahoma City and a source of pride to the whole brotherhood of Disciples of Christ

accommodate twelve hundred persons. The first floor will be used entirely for educational purposes; the upper for Y.M.C.A. work and worship. A tower rising above the whole structure will contain a huge bell which will call the people to worship.

Officers of the church announce that the building of this modern community house, dedicated to the needs of the youth of Oklahoma City, has been made possible through a generous gift of $15,000 from Frank Buttram, and a liberal fund of $10,000 subscribed by members of the First Christian Church. Also, a generous loan of $30,000 has been obtained from the department of church erection of the United Christian Missionary Society.

The construction of the building is progressing rapidly and it is the hope of the congregation that the building will be completed and dedicated on Easter Sunday of 1925.

George W. Baney, pastor of this unique church group came to this field direct from Boston University in July of 1922. He is a graduate of the School of Religious Education and is a well-trained director of this phase of the work as well as trained in pastoral duties. He has more wriggling boys and girls cooped up in a schoolhouse auditorium waiting for real church school accommodations than most folk could handle in a real educational plant. He has an orchestra of seventy pieces that meets regularly for practice when only a third of this number can take part in the regular services under the present arrangement. As soon as the new building is completed, a band is to be organized.

A. C. Goff, director of the music department in the Oklahoma City school system, has charge of the musical program of the Pennsylvania Avenue Church. He will give ten free lessons and supply the instruments for any child in the church school that would like to play. If there seems to be any talent at all, he will give instruction in a class period for the sum of twenty-five cents. Already a number of most promising musicians have been unearthed in this manner.

The church membership today is 401 and the Bible school has nearly 700 on its rolls. With a belief that "good music and healthful recreation purifies the community atmosphere," Mr. Baney has divided the community program into three groups:

1.—SOCIAL

Community Night Programs.
Father and Son Banquets.
Mother and Daughter Banquets.
Fellowship Meetings.
Club and Literary Activities.
Boy Scout Work.
Girl Scout work.

2.—RECREATIONAL

Baseball.
Basketball.
Tennis.
Volleyball.
Calisthenics.
Drills.

3.—EDUCATIONAL

Teachers Training.
Daily Vacation Bible School.
Missionary Education.
Social Training.
Study of Music.
Study of Art.
Study of Pageantry.
Recreational Development.
How to Worship.

The success of this church in its well-defined development program should be an inspiration to other groups, for what has and is being done here can be done equally as well elsewhere.

A Christianity That Dares

A PRACTICAL and daring application of the teachings of Christ is found in the following recent letter sent by a group of twenty-five American missionaries in China to the American Minister at Peking, Dr. Jacob Gould Schurman:

The undersigned, American Missionaries, are in China as messengers of the gospel of brotherhood and peace. Our task is to lead men and women into a new life in Christ which promotes brotherhood and takes away all occasion for wars. We therefore express our earnest desire that no form of military pressure, especially no foreign military force, be exerted to protect us or our property; and that in the event of our capture by lawless persons or our death at their hands, no money be paid for our release, no punitive expeditions be sent out, no indemnities be exacted. We take this stand believing that the way to establish righteousness and peace is through bringing the spirit of personal good will to bear on all persons under all circumstances, even through suffering wrong without retaliation. This is what we understand the example of Jesus Christ to mean.

We wish to be clear that we have no authority to speak for our missions or churches, and sign simply in our individual capacity.

According to reports, the American minister replied that he could not accept the proposal. Commenting on the incident, *The Nation* says:

Whatever the missionaries wished, the American Minister did not intend any Chinese to make the mistake of thinking that the United States was a Christian nation. We admire those twenty-five missionaries, but they need not have gone so far from home in the search for mission fields. One reason for their attitude, they say, is that the Chinese Christian church has suffered from connection with foreign missionaries and the foreign military forces behind them. Perhaps as a next step they will petition the Chinese Christian church to send a band of missionaries to establish a mission chapel and preach Christianity at the doors of the State Department in Washington.

I AM not belittling wealth. I am not saying that there is any glory in being poor. But I am saying if you take it as a supreme objective of life you have gotten off on the wrong foot, you have taken the wrong key to happiness. The thing to do is to decide that so far as you are concerned you are going to put your life into some enterprise that brings joy and service and blessing and help to your fellow men.

—A. W. Beaven.

Adoption

Never the pain of birth, perhaps, nor the joy that follows after,
But the peace that comes with the wistful sound of a lonely child's first laughter;
Never that moment of breathless thrill when a baby's hands go groping,
But the calm that comes to a tired soul when there is an end to hoping!

Never the rapture of saying, soft, "This is flesh of my flesh I'm bearing!"
But the quiet charm of a home complete—and a love the heart is sharing.
Never the gleam of a girlhood dream in a little face uplifted,
But a hand to touch when the shadows creep, and the yearning years have drifted.

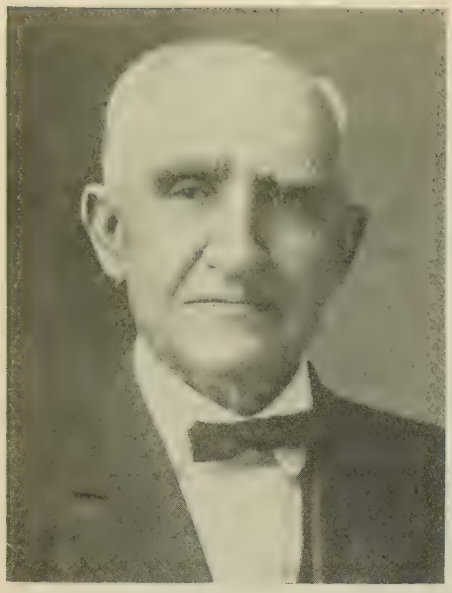
Never the pain of birth, perhaps, nor the rapture coming later;
Never the fear that is past belief—nor the splendor, which is greater!
Just an aching lack to be satisfied that some tiny life is feeling;
Just the sight of a little cozy bed—and a child beside it kneeling!

Never the waiting, anguish-torn, for a spirit to be lighted,
Only the knowledge of work to do, of a wrong that may be righted;
Never the best, perhaps, of life—its wonderful, age-old story—
But who shall say that the second best is lacking its share of glory?

—MARGARET E. SANGSTER, in the *New York Times*.

These delightful glimpses of child life are furnished by the Christian Orphans' Home, St. Louis. The two pictures at the top might be entitled "Feeding Time," when little Frances always stations herself near her small brother Charles. Instinctively she knows the feeding hour and if the nurse happens to be a little late with the bottle the pictures tell what happens. In the center is Faye, who, together with an older sister and two brothers, is being cared for while the mother is in a hospital. The triplets are an armful, hale and happy. These, together with 423 other equally adorable children, are the guests of the Disciples of Christ in their six benevolent homes.

Half a Century



S. K. Hallam

SUCH a response greeted the first notice of the preachers of fifty years in the ministry that we present a second section. There is an interest and pride in this group of men with a half century of service to their credit.

It is hoped to extend the series until all the men who have given this long ministry shall be passed in review.

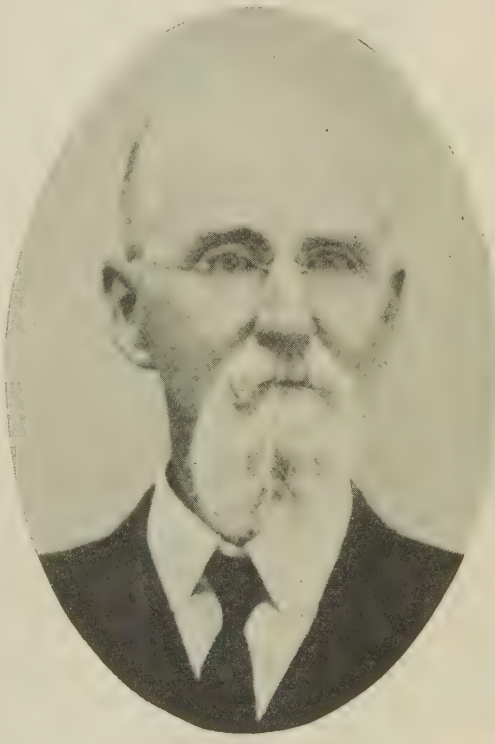
S. K. Hallam

Entering Eureka College in 1856, S. K. Hallam, of Brownsville, Texas, gave up his ambition toward the law, being influenced largely by the preaching of Benjamin Franklin, and in 1863 decided upon the ministry for his life work.

In a short time he went to California with J. W. Craycroft, where he gave himself wholly to the ministry after teaching mathematics in Hesperian College, Woodland, for one year. When the California State Missionary Society was organized in 1865 Hallam was made secretary and evangelist. In one year he visited and held meetings for all the churches in the state but two.

In 1867 he began publishing the *Pacific Gospel Herald,* of which he was editor for two years. He organized and was pastor of the church at San Jose, California. For a short time he was pastor of Hazelwood Church, Pittsburgh, later serving churches at Blandinsville, Farmer City and Knoxville, Illinois, also Fayetteville, Arkansas, and Sedalia, Missouri.

In 1888 he went to Texas, where he preached at Belton, Amarillo, El Paso, Greenville, McKinney and at Roswell, New Mexico. In 1907 he went to Brownsville, Texas, where the Central Church was organized in 1910, and where he served ten years. Although past four score years of age he teaches the Bible class and preaches, whenever the way opens, with as much zeal as during the days of full activity in the ministry.



D. H. Rhodes

D. H. Rhodes

D. H. Rhodes, of Tom's Brook, Virginia, was born in 1844, his father being a Mennonite preacher. After serving the Confederate cause he returned to the farm to care for his mother.

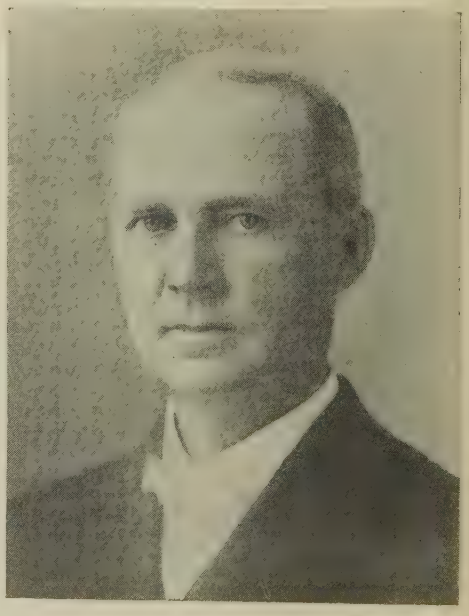
He took membership in the United Brethren church, and was urged to go into the ministery. As the war had swept away all the resources of the family there were no college days for him, but he took up teaching, where he had time for study and reflection, the church calling on him to supply during vacancies.

Attending a meeting at the Church of Christ, he became interested and soon came into that fellowship in 1870. He now took on the added labors of regular preaching to a group of Disciples, and was ordained in 1876. He located at Edinburg and preached there twenty years, dividing time with Fairview where he continued for thirty-five years. During his ministry, he baptized twelve hundred, preached eight hundred funerals, married five hundred couples and traveled almost 100,000 miles. His salary averages $800 per year and he has faithfully given a tenth of all his income to the Lord's work.

R. A. Thompson

Born in Platte County, Missouri, R. A. Thompson of Kansas City, Missouri, came into the church under the ministry of Alexander Procter in 1867 and began preaching in 1870. His training consisted of two years in the College of the Bible under Milligan and McGarvey.

Two thousand have been added to the church under his preaching. He has organized thirteen churches, revived seven, organized thirty Bible schools, twelve Christian Endeavor societies, six auxiliaries to the Christian Woman's Board of Missions, forty training classes, and erected four church buildings, besides dedicating five churches, purchasing three and remodeling four. He raised the money for four more and is still preaching in



R. A. Thompson

in the Pulpit

the vicinity of Kansas City. On April 12 at his old home church he preached a sermon celebrating the fifty-fifth anniversary of his entry into the ministry.

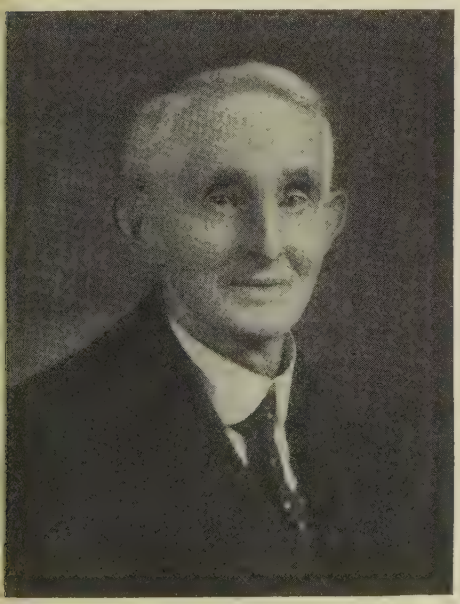
C. W. Howard

C. W. Howard of Kinston, North Carolina, was born in 1853, and reared and still lives in Lenoir County, North Carolina. His labors have all been in that county. He received his training at Kinston Collegiate Institute and Wilson College and was ordained and began to preach at twenty-one. In 1879, Nannie Dixon Cowherd began to share his life and ministry. The financial returns from his pastorates were not sufficient to maintain his family, so he became teacher and farmer in between times.

One of the founders and trustees of Atlantic Christian College, he is also a leading supporter of the state society, serving in various offices through forty years. His stalwart Christian character is a source of inspiration to all, a tower of strength back of his ministry. A. E. Cory says of him, "He is one of the most helpful preachers, purest of soul and stalwart in the faith, that I have ever known. He is a man of God."

W. H. Gray

W. H. Gray of Manton, Michigan, took his place in the church in 1864 under the pioneer preaching of James Blankenship. He joined life with Martha Wilcox in 1870. Five years later they moved to the "North Woods" in Wexford County, Michigan. He was set apart to the ministry by the church at Manton that same year.

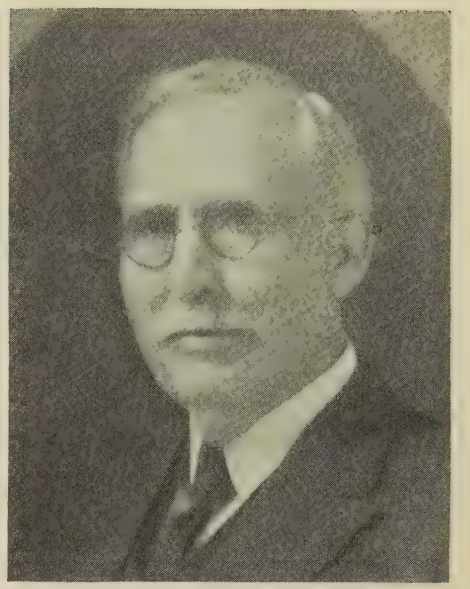


W. H. Gray

It was a sparsely settled section; the lumber camps had not yet reached that far. He divided his ministry with farming for a living as so many did in the early days, and was eminently successful in both.

Now, after fifty years, he still continues to preach every Lord's Day. Two years ago he organized a church at Walton, with twenty members, and plans are under way for a building. In these same two years he baptized thirty-seven. He is loved and honored in all that part of the state.

R. C. Horn



C. W. Howard

R. C. Horn

Eighty seasons have flown over the head of R. C. Horn of McKinney, Texas, who started life in Middle Tennessee, Wilson County. When fifteen he came to Texas. His training for the ministry was in the College of the Bible, Lexington, and after his early activity as a teacher, his ministry began in 1863. His labors for the most part have been among rural churches.

He has founded a goodly number of churches and helped a dozen to build. Refusing the calls of larger churches in order to stay with those where he felt his help was more needed, farming and teaching were used to contribute to support. Mr. Horn's lifetime helper in the ministry is still with him. Four daughters grace the family name, one of them being associated in the ministry as the wife of E. H. Holmes of Cisco, Texas.

He still preaches occasionally as opportunity affords and is an elder in the First Church at McKinney.

What a rich heritage these pioneers and their comrades in the ministry have left to us who follow in their train! How inspiring are the courage and steadfastness with which they have continued in the service! How glorious is the immediate fruitage of their labor! How immeasurable are the multiplying returns, as those whom they have led to Christ and built up in the faith, influence other lives! What else that they might have done could have compared in importance with their work in the ministry of our Lord? To honor such veterans of the cross is a holy privilege.

Wanderland - Wonderland

"The First Dandelions"

By Lucy King De Moss

"Oh, the spring comes very quickly when it really means to come,
And we soon forget the long delays that were so wearisome.

The gusty rains, the dusty winds, have blown themselves away;
The breeze is soft as summertime and warmer every day;

* * * * * * * *

There are bushes golden yellow, there are bushes frothy white,
That were only budding yesterday but blossomed overnight.

And by hundreds and by thousands dandelions will star the grass,
Till the scent of the first cutting fills the sunshine as we pass."

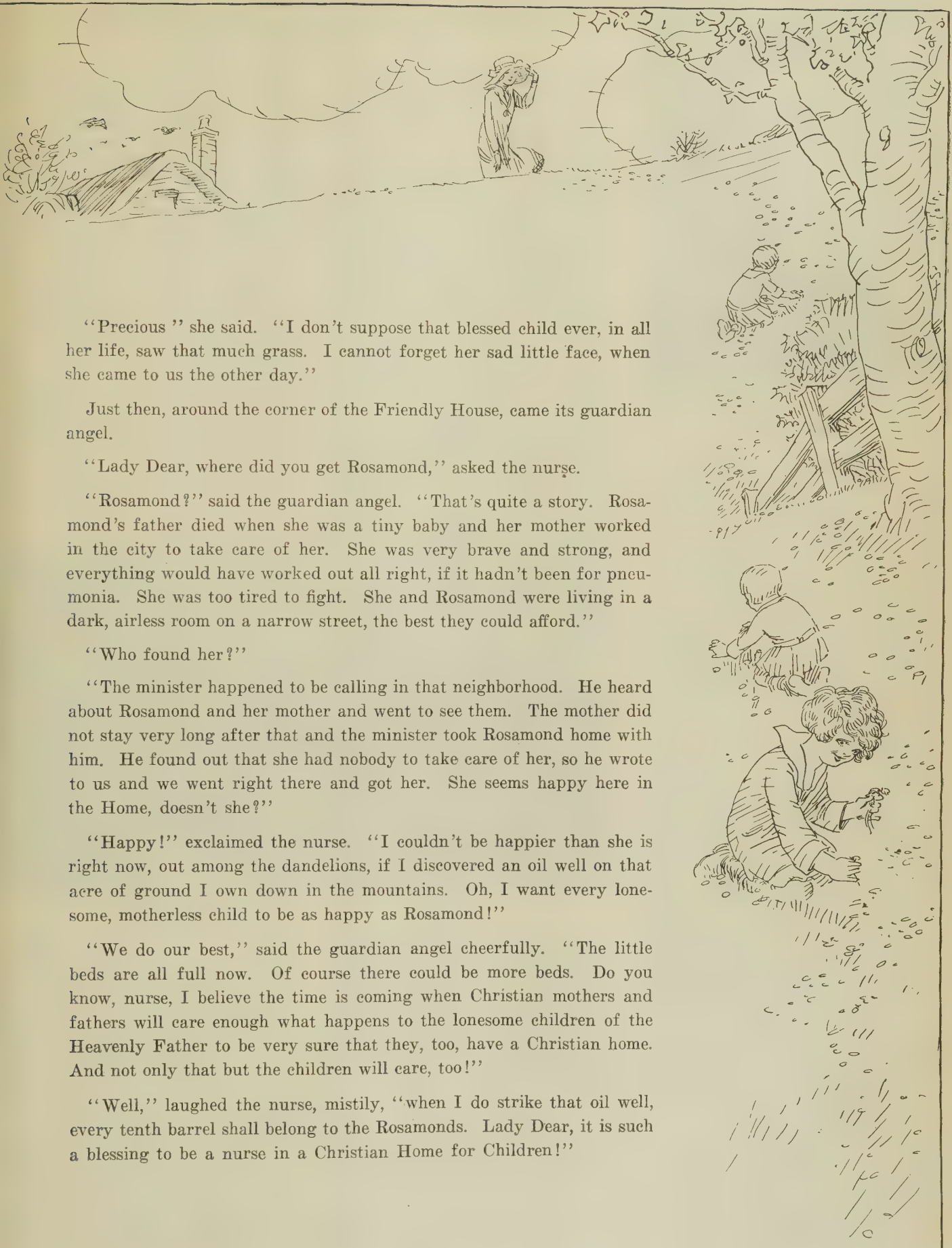
TWO, five, seven—too fast for one to count, they scampered down the wide steps of the Friendly House and across the sun-lit lawn to where the dandelions lifted their fuzzy heads from the fairy rings of grass. A smiling, starchy, white-and-blue Somebody—it was she who had sung the verses about spring to a tune she made up right on the spot—stood on the bottom step and clapped her hands for sheer joy of living.

"Are we really allowed to play on that grass?" said a frightened little voice right behind the smiling Somebody, who whirled quickly in surprise. It was Rosamond, the newest child of all.

"Dear," said the nurse, with a catch in her voice as she put a tender arm around the tiny little form, "you are to tumble right down there with your little bare feet and gather two bouquets of dandelions—one for you and one for me. Fly!"

Rosamond flew—well *you* might not have called it flying, for she had a very hard time with her tired, thin legs—and when she reached the children, dancing and frolicking on the green velvet carpet, she gave one happy skip and sat down in a yellow nest of blossoms, waving her hand at the white figure on the steps, who waved back and then suddenly dropped to the step and began to wipe her eyes, though the smile was still there.

NOTE: Verses are from "Many Children." Mrs. Schuyler van Rensselaer.



"Precious" she said. "I don't suppose that blessed child ever, in all her life, saw that much grass. I cannot forget her sad little face, when she came to us the other day."

Just then, around the corner of the Friendly House, came its guardian angel.

"Lady Dear, where did you get Rosamond," asked the nurse.

"Rosamond?" said the guardian angel. "That's quite a story. Rosamond's father died when she was a tiny baby and her mother worked in the city to take care of her. She was very brave and strong, and everything would have worked out all right, if it hadn't been for pneumonia. She was too tired to fight. She and Rosamond were living in a dark, airless room on a narrow street, the best they could afford."

"Who found her?"

"The minister happened to be calling in that neighborhood. He heard about Rosamond and her mother and went to see them. The mother did not stay very long after that and the minister took Rosamond home with him. He found out that she had nobody to take care of her, so he wrote to us and we went right there and got her. She seems happy here in the Home, doesn't she?"

"Happy!" exclaimed the nurse. "I couldn't be happier than she is right now, out among the dandelions, if I discovered an oil well on that acre of ground I own down in the mountains. Oh, I want every lonesome, motherless child to be as happy as Rosamond!"

"We do our best," said the guardian angel cheerfully. "The little beds are all full now. Of course there could be more beds. Do you know, nurse, I believe the time is coming when Christian mothers and fathers will care enough what happens to the lonesome children of the Heavenly Father to be very sure that they, too, have a Christian home. And not only that but the children will care, too!"

"Well," laughed the nurse, mistily, "when I do strike that oil well, every tenth barrel shall belong to the Rosamonds. Lady Dear, it is such a blessing to be a nurse in a Christian Home for Children!"

A Modern Missionary Journey

By VERNA WAUGH GARRETT

Pastor Yang as he appeared when working with the Y. M. C. A. in Wuhu, China

EVERYONE who visits Nantungchow is taken to our mountain, Lan Shan, which being interpreted, means Wolf Mountain, famous in China as one of the five sacred mountains, and in America as the native home of a certain breed of big black chickens. Our purpose in giving tourists this trip is not primarily to climb the old pagoda which crowns the mountain peak, or to see the many temples with their ancient dust and ever present pilgrims, nor yet to enjoy the wonderful collection of Buddhist paintings, some of them hundreds of years old, but to view from this eminence a scene unrivalled in its appeal to the missionary heart.

To one side in the distance flows the Yangtse, its muddy waters glorified by the sun and bearing toylike on its gleaming surface brown-sailed junks and fishing boats, with now and then a steamer. Reaching out below like a miniature world lie tiny plots of green, perhaps rice, usually wheat, beans or cotton, intersected by the silver lines of water where willows stand in rows. Little thatched cottages are set in clusters about a common dooryard and threshing floor. From the mountain top how picturesque it is, and quiet! Cluster after cluster of houses, plot after plot of green, on and on into the blue haze of distance. We like to watch our guests as they grow meditative over this panorama, as their enthusiasm begins to kindle, until at last they burst out, "What an opportunity!"

Opportunity it is indeed. People—hundreds, thousands, yes, one and a half millions of them, all in our own field for which we alone are responsible. Through these foundation-building years we have waited for our one church in Nantungchow to grow in strength and missionary spirit until the time when we could go farther afield with evangelism. At last in November of 1924, Pastor Yang Hsiao-nan completed his plans for missionary work beyond our immediate community. He and his assistant, Mr. Pang, had studied a map of the country, checkered with its network of canals and dotted with hundreds of villages, and early one morning set off for a large town called Shi Gan, twenty miles away. Their chosen mode of travel was by house boat, one which had a room large enough for them to eat and sleep in, and which had a crew of three men. A house boat is very comfortable. It is so safe, it glides along so smoothly, and the curious cannot cross the water and crowd in. Here Mr. Yang and Mr. Pang settled themselves, spread out their literature, prepared speeches and selected tracts for distribution. As the morning went by and they found themselves passing through a village, they stopped and spoke to groups of people, interesting them and leaving literature with them. Everyone was glad to see them, welcomed them, and was kind. Everyone urged them to come back and tell them more. Thus they spent the day. Sometimes the sail was raised and they sped along easily; and when the wind failed the boatmen got out on the towpath and pulled.

About midnight they anchored at Shi Gan and slept aboard until morning. Here live two Christians, not wealthy or prominent men, but of good reputation, and it was because of them that Shi Gan was chosen as a beginning. Upon going ashore they inquired and found the two friends, and with their assistance, learned much of the place.

The population of Shi Gan is about 10,000 and, like Nantungchow, is a city of temples, about one-third of all the land being temple-owned. As in so much of this district, cotton is the best crop, and as in so many parts of China, the tobacco companies are doing a tremendous business. The tobacco shops, which also supply the surrounding small villages, average sales amounting to $1,000 Mexican a day, chiefly for cigarettes. The schools have 600 students in attendance. They found the postmaster, who was very cordial, to be a brother of the man who was president of the Board of Education in Nantungchow at the time of Professor C. T. Paul's visit, and he remembered Professor Paul's speech in the Chamber of Commerce here. They met Mr. Saw, chairman of the Board of Education in Shi Gan, and he was very kind. He took them to his school where they were introduced to several teachers, one of whom had been in Mr. Garrett's Bible class in the government middle school in Nantungchow. In another place they met Mr. Lao, who used to be a member of our church social club when a student in Nantungchow, and who now keeps a branch shop for a prosperous Shanghai firm. Mr. Pang had a relative there, a doctor. In all, they talked with more than thirty higher class people in the one day and evening of their visit, and were cordially urged to return and establish work.

Late that evening the two evangelists took leave of the Shi Gan friends and went aboard their house boat where they slept, leaving early in the morning for a town, Ma Tang, fifteen miles farther on the canal, where two former members of the Nantungchow church live, Mr. Yien, a teacher, and Mr. Luh, a doctor. They arrived here about noon, and with the help of the two Christians, met Mr. Den, a man high in educational circles in the district, and of great influence in Ma Tang where he conducts a school, one of sixty which he has established in the region about there. He was most kind and very much interested in their plans, giving them a letter of introduction to a friend of his who lived in the town next to be visited. They also met a very interesting old man named Lee who has a son on the educational committee in Nantungchow, and another son who is an actor studying with the world-famous Mei Lan-fan. Mr. Yang discussed Christianity with him, and he seemed happy to welcome the establishment of Christian work in Ma Tang. In one of the schools they visited they found one of the teachers, Mr. Goh, had been in Mr. Garrett's Bible class in Nantungchow. He was especially interested in their mission. Teaching in another school was Mr. Chien, a graduate of the Nantungchow agricultural school, and an old acquaintance of Mr. Yang's. He was eager to have Mr. Yang talk to the school, and as it was then getting late in the afternoon, they

Pilgrims for Lan Shan, Sacred Mountain near Nantungchow

arranged for a lecture next morning. When the hour for the lecture arrived, the auditorium was full of students and teachers, including a visiting class from another town, an audience of about 150 in all. Mr. Den introduced Mr. Yang and doing so incidently made a fine talk on Christianity, a thing which Mr. Yang himself did not think it wise to do on his first visit. The subject of the lecture was China and her students. One of the teachers took notes and said afterward that he appreciated it so much that he meant to write it out for his students to study carefully. The teachers were so enthusiastic that Mr. Yang was taken to two other schools to speak.

Worn with so much excitement and meeting so many people, they then went aboard their boat. Early next morning they set out for yet another town, Chueh Gan, ten miles farther on. Upon landing they went first to the postmaster for information, and found him to be Mr. Do, an old acquaintance, as he used to be in Nantungchow in the postoffice. From him they learned that Chueh Gan has a population of some 40,000, with electric lights, a salt customs station, Standard Oil Company, and many shops and schools. There is also a Catholic church, without very high standing, which at one time claimed a membership of 2,000, but has lost many of them. They also went to a tea house where they talked and distributed tracts. With Mr. Den's letter of introduction they went to his friend, Mr. Goh, whom they found to be a doctor who had practiced in the army, but was now practicing at home. He took them to one of the schools where they met Mr. Liu, for forty years engaged in school work. He told them there were about 600 students in the various schools of the city. After this they went to see Mrs. Chow, an active and energetic old lady of fifty-nine, who is a Christian. She was converted during a forty days' stay in a mission hospital in Chinkiang, and was later baptized in Nanking. For several years she has been asking us to open work in her city. Her husband is a well educated man who has the second literary degree, and to Mr. Yang's astonishment, he found Mr. Chow a thorough student of the Bible and with quite modern ideas of religion—but an inveterate opium smoker. She and her husband seized this opportunity to discuss with Mr. Yang questions concerning ancestor worship, burning paper money, and the ideal Christian home.

Now they felt it was time to return and began their homeward journey. Stopping at Ma Tang again, they found the two Christians and the new friends had prepared a large room in a public place which could be used for speaking, and asked that Christian literature be sent to them, offering to conduct a public reading room. They were fearful that the room would be too small for preaching, but offered the use of a large temple any time it was needed. Mr. Yang spoke again, and they were invited to two of the schools to lecture.

Wonderfully encouraged by this progress, they went on to Shi Gan. Here the Christians and others interested had organized a committee and arranged a large room for preaching. After a short time here they completed their journey to Nantungchow, where they recounted all their adventures to a fascinated audience. Our interest was intense. It seemed very wonderful that all these towns and villages should make Christian ministers and their message so welcome. Surely the time was ripe for more aggressive evangelism. The church board at once made it financially possible to visit regularly these newly opened stations, since travel is practically the only expense.

In December Mr. Yang and Mr. Pang made another journey to our three new stations. In Shi Gan they found a man had offered and prepared his house for preaching service, which was held. In the evening Mr. Yang put on a moving picture show with the Baby Pathé which he had with him this time and needless to say, the place was packed. The owner of the house is president of a committee organized to care for the place and conduct a regular reading room, if we can supply them with left-overs from our Nantungchow library. The Christian member on the committee plans to hold regular preaching services and to do as much personal work in the reading room as he can find time for.

City Street, Nantungchow, looking from inside the South Gate toward the Christian Church

In Ma Tang again, Mr. Yang lectured in two of the schools, and showed education and Bible films. At Chueh Gan, when they went to Mrs. Chow's home, she told him she had worked out a plan for renting a place to be used as a regular preaching center. She eagerly invited her neighbors in, and when the courtyard was full, Mr. Yang spoke to them in the warmth of the winter sunshine.

After these two visits, the new stations seem to have made a good beginning toward the establishment of what we hope will some day be self-supporting churches. When Mr. Yang tells of his missionary travels, we live again in the days of the early church, and feel renewed our joy of service in training leaders for His ministry.

Do We Know Our Heroes ?

AT the time of the biennial convention of the General Federation of Women's Clubs, which was held in Chautauqua, New York, in June, 1922, a number of the delegates were located in the Presbyterian House. This institution is a home for missionaries who are on furlough and many of them spend the entire Chautauqua season there. The Federation convention was held the two weeks just preceding the opening of the regular season at Chautauqua. A day or two before the close of the convention, several of the missionaries arrived at the Presbyterian House and the delegates were introduced to them by the hostess of the building. The last night, at the close of the convention, those of us who were there met in the living room for a very informal farewell party, as we were from a number of different states and were all leaving the grounds the following morning. It was cold enough to have a fire in the big fireplace and while we were visiting together, one of the Presbyterian missionaries and his wife joined the group. They were very interesting persons and we learned that they had seen a number of years of service in India.

After a while the conversation turned to church membership and one by one, the members of the group told their church affiliations. There were Methodists, Baptists, Presbyterians and Quakers. It happened that the writer of this story was the last one to be questioned and she announced that she was a member of the Disciples of Christ. Immediately after her statement this Presbyterian missionary said: "You belong to Dr. Shelton's church!" In response to my question, "Did you know Dr. Shelton?" he replied: "I did not know him, but every missionary on the field, no matter under what board he is working, knows of the work and the martyrdom of Dr. Shelton." With that he arose and began pacing up and down the floor. Presently he turned to me and said: "I wonder if the Disciples have any realization of the importance of their work among the Tibetans. In all the annals of modern missionary effort, there is none that equals the work of the Disciples of Christ in Tibet, for heroism. It is the outstanding instance of modern Christian martyrdom; first the record of Dr. Rijnhart with the loss of her baby and her husband; then the sacrifice of Dr. Loftis and finally the heroic death of Dr. Shelton." The missionary continued: "It seems to me that if this were generally known among the Disciples in America, that the United Christian Missionary Society would receive gifts never before thought of. I congratulate you for being a part of a religious body which has this splendid record of missionary achievement."

MAUDE LUCAS RUMPLER

Seeing the Fruit of the Years

Many of the children that were in my classes when we first came here seventeen years ago are now helpers in the church and Sunday school and they are young people to be proud of. The little children we are now teaching will be the strength of the church in a few years.

CARRIE C. WOLFE.

Manila, Philippine Islands.

With the Yocums in Africa

The interesting information included in the following letter from C. M. Yocum who, with Mrs. Yocum, is visiting Africa in the interest of the survey, is exceeded only by the inspiration it imparts to carry on the great missionary task.

January 8, 1925

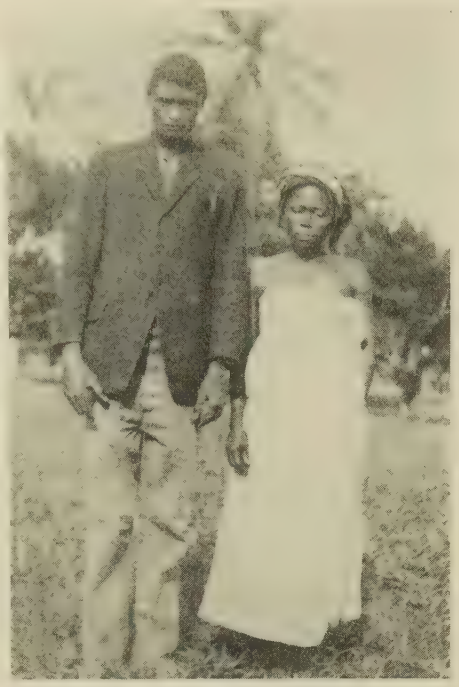
THE date line above tells me that this is January, 1925, and the calendar verifies it, but it certainly does not look like it out here. There is no snow on the ground or frost in the air; instead the air is about as full as it can be of mosquitoes and tsetse flies, for this lower Ubangi country is about as bad as any in Congo in that regard.

On December 29th, we left Bolenge on the Illinois, steamed down the Congo and into Lake Tumba which we crossed, reached ing Ntondo, a station of the American Baptists. Here we received a royal welcome by Mr. and Mrs. Joseph Clark who came out to Africa in April, 1880, and by the three other missionaries there and by a great crowd of native Christians. We stayed at Ntondo until noon the next day visiting the medical, industrial, boys' and girls' work through which there is a strong note of evangelism.

Returning across the lake we crossed the Congo River also, and entered the mouth of the Ubangi steaming around its beautiful islands first up this channel and then up that. The Ubangi is an immense stream, its water a shade lighter than the Congo, its banks and its islands heavily wooded with trees whose foliage is gloriously variegated, there being a gorgeous mixture or blending of red, brown, yellow and several shades of green, like an autumn forest at home.

We stopped at Bobangi where S. J. Corey baptized the first convert baptized in the Ubangi River in 1912. We have had a good church here but it is not as strong as it was a few years ago for the town has been almost wiped out with sleeping sickness and pneumonia while those who remain find it hard to raise gardens because of the elephants, buffaloes, leopards, and wild pigs. This part of Congo is a paradise for the hunter. I wish we had time to do a bit of hunting but we cannot stop long at any one place.

Soon after stopping here the children and



Ngonde Luke, a stalwart elder of the Monieka Church, and his deaconess wife

some older folk too began coming to the boat to exchange eggs, fruit, etc., for pencils, paper and fish hooks. Among them were two girls about 19 years old, both wives of an old man who also has two older wives. Wives cost about $25.00 each here.

Farther down in the village we heard heathen mourning; an old man had died and his widow was wailing. She was dressed in a girdle of plantain leaves and had her face striped with alternate lines of red and black paint. She sat by the corpse fanning his face and as she swayed back and forth she wailed her piteously mournful tune. The corpse was covered with a heavy coating of red camwood powder and palm oil and was wrapped in a native mat which extended from just above the waist to the knees. He was lying on the ground in a hut. He was exceedingly thin, which gave him the appearance of an Egyptian mummy. His wife had placed a mirror against one leg which was raised at the knee, the head being lifted up a bit so as to be reflected in the mirror. One of the Christians had made a coffin from an old canoe and a number of men were digging a grave a short distance from the hut. As soon as the grave was ready they intended burying him. Contrasted with a heathen funeral of a few years ago this one, hopeless as it would be and attended with no service except loud wailing, would be a vast improvement. A few years ago one of the wives would be killed, together with a few slaves, and all buried in the same grave. Even upon those who do not accept Christ the gospel has its influence.

We spent New Year's Day on the boat and that night at Bokokoto on the Ngiri River for we had come into the mouth of it about 3:00 P. M. The scenery is quite different here. The forests no longer come down to the water's edge; instead tall grass, rank and green, covers low banks and often grows right out into the river so that it is impossible to tell where the bank is. Bompema, the chief of Bokokoto is the wealthiest chief in all this section. He is broad and muscular and has 15 wives housed in a long apartment which looks much like a row of stables at a country fairground but not nearly so good. He has troubles aplenty with them. Occasionally they band together and refuse to feed him, in which case he is helpless for there is no Piggly Wiggly stocked with canned goods or Greek restaurant around the corner, so he has to make peace with them by promising each a present. Sometimes also one will fly into a heathen rage and crown the old duffer with a pot or a pan and then flee to the forest and stay there a few days until he returns to normalcy.

We have a good church at Ngondo. The natives built the building at no expense to the mission. This is true at all the outstations. This building is about 20x40 feet and 250 or 300 were crowded into it each service we held. The boys and girls sat huddled together on the ground and the older folk sat on logs which served for benches. These people are great givers. Their average offering was almost 7 francs last year. Figured on a day's wages basis this would be about $40.00 each in America; $40.00 for each man, woman and child in the Rushville, Indiana, church, for instance, would make more than $40,000 per year.

The people here at Ngondo are hungry for reading material and those who cannot read are anxious for primers which will help them. Mr. Edwards sold 220 francs' worth of literature Saturday afternoon. They paid three and a half francs for the New Testament. That is 15 cents in our money, a most excellent book for that price; in fact it costs the mission more than that to produce it. In their money however it

A Baptismal Scene at Monieka

s five or six days' pay. Think of a carenter at home paying a week's wages, posibly $60.00 for a New Testament!

Sunday night after the service we all retired except Mr. Edwards who had several problems to talk over with the elders. I had just dropped off to sleep when he came on board and called me saying, "A group of nine elders (not of the church but heathen elders of the heathen section of the village) are up here around the fire and want to see you. Can you come?" I told him that I was in bed but would dress as quickly as possible. He said, "Don't bother much about dressing; you already have more on than the whole group of them have."

The Monieka Hospital built by Dr. Frymire in 1917

The African moon was just past the zenith and was dimmed a bit by a haze which made it all the more wistful. The palms were all the more beautiful in the subdued moonlight. As we approached the fire made by pushing the ends of three logs together and heaping smaller sticks between them, the gaunt figures of five of the elders seated on a low bench, their knees up almost to their chins, were visible. A bit nearer we saw two others seated on chairs at the end and at right angles to the bench. Still another was seated back of the five and the chief faced the group. All except the chief were practically naked, their bodies smeared with red camwood powder and palm oil. It was a picture never to be forgotten, nine heathen elders waiting for a conference with the "elder from America."

And the question they asked me was one that is asked over and over by these black children of the forest. "White man, why don't you send us a white teacher to live here in our village? Our children yearn for the teaching. They are tired of going all the way down to Bolenge, six days' journey by canoe. Moreover we want a white teacher to help our children evangelize the villages round about ours. When will you send us one?" I tried to explain to them that we could not locate a white man in every village asking for one, that that would be quite impossible; moreover that we thought it best to locate in certain centers, train chosen ones of their own children there and send them out to their own and other villages. "But Bolenge is so far away," they answered, "and isn't this a proper center for all this Ngiri country?" I answered, "But we haven't white men enough to answer all these calls, moreover—" They broke into my sentence with, "White man, you know that in America white men are as plentiful as *banganju* (the leaf of the casava). Why won't they come out and help us?" And so comes the call from village after village; heathen elders pleading for their children.

Drying Up New York

NEW YORK bootleggers and "wet" hotels in and around that city are having to step lively to evade the watchful eye of the new young federal district attorney, Emory R. Buckner. Mr. Buckner is the son of a Methodist minister of Nebraska and his possession of marked, almost bulldog tenacity in discharging his duty is bringing about noticeable results in enforcing the 18th amendment.

The system Mr. Buckner uses is so obviously simple that one is at a loss to understand why it has not been put into practice before. A federal injunction is secured against property where the law is violated which closes the property by the simple method of putting an ordinary padlock on the door for an indefinite period. It is reported that in almost every case the padlock has been placed on for a year. With the high rentals in New York and the amount of revenue obtainable from property, there are not many landlords who will take the chance of having their places closed for a year. Mr. Buckner is relentless in applying his system and it naturally follows that erstwhile relentless bootleggers are losing courage in so defiantly breaking the law.

Interesting Figures from Africa

Herbert Smith, who is at home on furlough from Africa, reports the church membership in our Congo field as 12,793. Four hundred and fifty-one evangelists were at work last year and there were 2,256 baptisms, the largest number for any one year. The total offerings were $4,094.75.

His First Operation in Batang

By Dr. I. C. Wohrley

THE stork paid a visit early one morning to the home of the assistant evangelist and presented to him and his wife a fine baby boy. He was a tiny piece of humanity, weighing hardly five pounds, but he was a boy and a boy is a mighty fine article in Batang. The little fellow had a well formed harelip and an early stage of cleft palate. This is a deformity which brings much shame and embarrassment to the parents of the child thus marked, for the Tibetans think that a child is so marked when the parents have been thinking and talking evil things about their neighbors and friends. These parents were very much grieved because John, as they named the little fellow, was so marked. They asked at once if I could make "new" the ugly lip. I was naturally overjoyed to have this opportunity to place an entering wedge, and readily agreed.

With great delight Miss Young and Mrs. Wohrley prepared the operating room for the operation. As one of the older missionaries said, "Imagine two trained nurses at an operation in Batang." The instruments which were for so many years used by Dr. Shelton, and those which Dr. Stevens of Pomona, California, and Dr. Hill of Tacoma, Washington, gave to the hospital here in Batang, were looked over and with everything in readiness Dr. Hardy gave the anesthetic and we started work on one of the smallest patients I have ever had.

Yesterday morning a grateful little mother came to call on us. Strapped on her back was a sleeping baby. I had the joy of hearing her say, as she handed me a gift of a dozen fresh eggs (and let me say that fresh eggs are rare articles in Batang), "The baby very good. His father and I thank you very much." It had been many days since the operation, the baby's recovery had been uneventful and when this little Tibetan grows to manhood he will not have the finger of scorn pointed at him as he would, had not the good people of our churches in America made it possible for the United Christian Missionary Society to send doctors and nurses to this far distant field.

In talking with Mr. Ogden after the operation I learned that this operation was a "first one" indeed, for he told me that never before had an operation of this kind been performed in this part of the country. It may be that I will soon have an opportunity to perform another such operation, for friends of a wealthy family living in Yengin, which is a nine-day journey from here, have sent word of the operation, and asked them to send their eight-year-old son to the foreign doctor. This boy is their heir and will some day be the head of the family, and he has a harelip, a thing of disgrace to a poor boy but a double disgrace to anyone of wealth or position.

It means much to be able to reach these people through the science of medicine and then to tell them of the saving, healing power of the Great Physician. Our prayers must constantly be that they will see the Christ through us and seeing him will be led to him and into life everlasting.

Four Hours With Chinese Friends

By LYREL G. TEAGARDEN

A Chinese Beggar

WE started out at two o'clock in the afternoon and returned home at six. In that length of time we made a record for calling in Luchowfu, China, by meeting and talking with nearly twenty women, ranging in type and rank from the leading lady of the county to a beggar in rags.

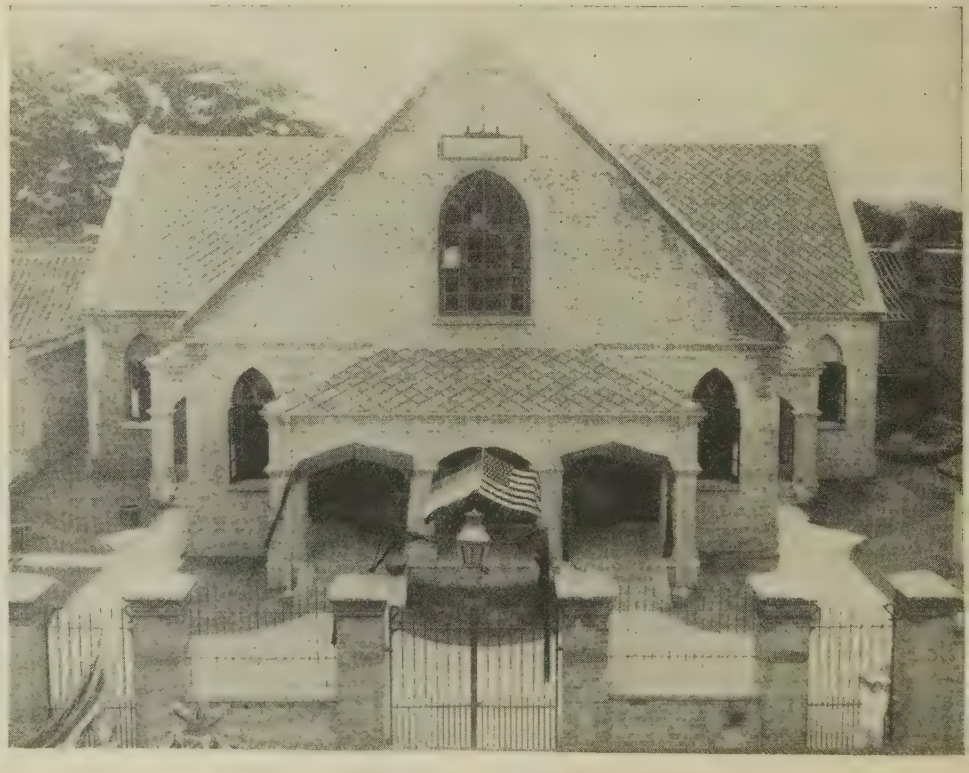
Our first call was at the West Side Chapel. Here we found one of the Chinese workers waiting for us, a plucky little woman who learned to read after she was twenty years old and has gradually developed into one of the most efficient evangelists imaginable. She and her aunt live together in a suite of rooms back of the chapel. Both of these women were in great distress because of the harsh treatment one of their relatives, a little eleven-year-old girl, had been receiving at the hands of her stepmother. We saw the little girl, and in her flesh the open sores that the cruel woman had made by beating her. Her hair in places was thick with clotted blood, for the blows had fallen not only on her back and her hands, but on her head as well. Her eyes were tragic with the shadow of the knowledge that she was despised and hated. Her face was thin and pinched. She had not had enough to eat nor enough clothing to keep warm. In desperation she had run away from home and fled for protection to the chapel where her relatives lived. She knew that they would do something to help her. When we arrived, they had already sent for two of the little girl's aunts, who could use their means and authority to remedy the pitiful situation. These two women came before we left and were moved to tears at the miserable sight of their little niece. When we left, they were discussing with their older cousin ways of meeting the problem and saving the girl from a life of drudgery and abuse.

We took the younger woman, the little evangelist, with us to call in the homes of some friends who live in that part of town. We called on a bride who had been married only three days before. She is barely sixteen years old, and her husband is the same age. They had never seen each other until the day they were married. We were shown through rooms adorned with wonderful tapestry and elaborately embroidered hangings, into the bride's room, which was gay with pink, scarlet and other bright colors. The bride herself wore a pink satin blouse, a skirt of red embroidered satin, red silk stockings and red embroidered shoes. She is a beautiful girl, with an exquisite complexion and patrician features. Both the home from which she comes and the home into which she has married are of the official class, wealthy and aristocratic. Her mother-in-law is a funny, dried-up-appearing little old lady, who smokes opium almost incessantly. She served us with salted watermelon seeds, rice-flour cake, candy and nuts, and the bride handed each of us a cup containing most delicious tea. While we were eating, servants spread out a red rug at our feet, and on this the little bride knelt and bowed her head to the floor as a token of her appreciation for the wedding presents we had given her.

Our next call was in a middle-class home, on a Christian graduate of the Coe Memorial Girls' School of Luchowfu. This young woman is now a teacher in the government school. She and her mother served us tea and watermelon seeds. While we were chatting together, an old beggar woman came to the door asking for alms. She carried a rosary, which showed that she was a Buddhist and a vegetarian. We asked her if we might look at her beads. "You may look at them, but don't touch them," she replied cautiously. She was willing for her rosary to be admired, but it must not be contaminated. In the meantime our hostess had fetched a good quantity of cooked rice, which she offered to the beggar. The old woman, though grateful, was so ardent in her religion that she inquired before accepting the rice, "You didn't cook any grease with it, did you?" Fat of animals was taboo, and she must run no risk of breaking her vows.

From the teacher's home we went to a home of higher rank, to call on the two wives of a prosperous official. These two wives are of equal standing in the household and live together very companionably. In the same house with them lives their husband's concubine, an attractive young girl with pathos in her eyes. All three of these women have borne children, the children of the concubine being of lower rank than the children of the wives. The two wives formerly smoked opium, but with the help of our little evangelist have broken the habit entirely. They are interested in Christianity and are studying books on the subject. Although their husband allows them to do all the reading they please, he does not permit them to go to church. The church is too democratic an institution to meet with his august approval.

The Chang family is one of the oldest



The Central Church at Luchowfu, China

and most noted in town. It was to the home of this family that we went next. Here we found our hostess entertaining Mrs. Li, the wife of one of the descendants of the worthy Li Hung Chang, famous in Chinese history. Mrs. Li is addicted to the opium habit, and her face shows the effects of the drug. Her complexion is so pale and her features so delicate that she seems more like a finely carved statue than a human being. A wide couch covered with tiger skins had been prepared, so that she might recline and enjoy her opium. While we were there, instead of using opium, she smoked a long-stemmed cloisonne water-pipe. In such an exclusive home as that of the Changs we were too well mannered to do more than barely sip the tea which the servants brought us. Of the other refreshments, seeds, nuts and wafers, we very politely ate nothing at all.

Mrs. Chang herself is a devoted vegetarian, storing up virtue in the Buddhist heaven by refraining from every kind of meat and animal product. One time, before I knew that she was a vegetarian, I invited her, with some other women of the upper classes, to an American dinner party. Just before the meal was served, I learned to my consternation that she could eat nothing on the menu except the fruit. Even the vegetables were prepared with milk and butter—both bovine products! It was a most embarrassing situation. Thanks to the fact that we live in an interior station, to which every fall each household imports its supplies for the year, our larder was well stocked with tinned goods. We managed at the last moment to find enough varieties of fruit and vegetables to serve her a different dish for each of seven courses, without causing her to sin.

Our last call was in a home of the merchant class. The men of the family make and sell brassware, cloth stockings and belts. The mother and two daughters-in-law are busy from morning until night cutting and sewing. We were given a hearty welcome in this home. Each of us was served with a large bowl of hot noodles and chicken soup, with a relish of bean curds and red peppers. In the course of the conversation we were told of a hair-raising experience that the older daughter-in-law had had the night before. A bolted door had opened of its own accord. The young women had heard the bolt shoved back and seen the door open, for all the world as if someone were there. Was not a demon haunting the place? We examined the door and showed her how easily, with the aid of neither man nor demon, the bolt might slip out if it had not been fastened securely. The fears of the household were allayed by our assurance that there must have been a natural cause for the mysterious occurrence.

When we arrived home, a servant was waiting for us with a basket of presents. He had been sent by the mother-in-law of the little bride on whom we had called a few hours before. The basket contained twenty puffed rice balls, a quart or so of raw peanuts dyed red, two handkerchiefs with flowered borders, two embroidered fan cases, two embroidered powder puffs, and two round pieces of gay satin for applying oil to the hair. These gifts were sent in return for the wedding presents we had given the bride. The bride had done some of the embroidery with her own hands.

Chinese women, as a rule, do exquisite handwork and we will always cherish the gifts for their beauty as well as their association.

It is hard to outdo Chinese women in hospitality, friendliness and courtesy.

The Campaign for Phillips

GREAT enthusiasm is being manifested in educational circles over the victorious march of the crusade for Phillips University. The returns of each day swell the totals and demonstrate in no unmistakable terms the place which Phillips has in the hearts of Oklahoma Disciples. The returns also demonstrate beyond doubt the effectiveness with which the crusade is being directed and conducted by the department of endowments of the Board of Education. Under date of March 15 the returns by counties were as follows:

Enid-Garfield, $98,274.75; Kay, $126,078.00; Okla.-Cleveland, $94,194.00; Lincoln (mailed in), $100.00; Logan, $12,344.50; Noble, $7,555.00; Extra, $40.00; Preliminary gifts, $210,000.00; Payne, $14,000.00; total, $562,587.00.

These are the men and women who are putting over the endowment crusade for Phillips University, Enid, Oklahoma, for $1,250,000. Over a half million dollars has been subscribed since December 9.

They are: front row, left to right—John Harms, survey man; J. B. Weldon, state director; President I. N. McCash of Phillips University; H. H. Harmon, secretary of the department of endowments.

Second row—L. M. Martin, solicitor; Stanton Allen, unit director; H. F. M. Hall, unit director; Lola D. Hall, unit woman; Amy Weaver, office secretary; Wilma W. Hull, director of publicity for the department of endowments; Schell Harmon, unit director; J. M. Hull, head of the department of survey for the organization; George Aydelot, unit director.

Top row—J. F. Quisenberry, solicitor; S. O. Laudis, solicitor; W. B. Higgins, solicitor; E. H. Williamson, solicitor; T. T. Roberts, solicitor; L. S. Cupp, solicitor; M. S. Johnson, solicitor, and M. S. McInnch, solicitor.

Letter Writing at Mahoba

By W. E. CRABTREE

THERE live in San Diego, Mary Graybiel and Dr. Olivia Baldwin, and Adelaide Gail Frost at Long Beach. I sat in Dr. Drummond's bungalow at Mahoba last week and wrote a letter to each of these friends. I told them some comforting facts. For example, how, when Josepha Franklin and I were looking at the photograph of the conference of missionaries, and Indian delegates selected by the churches of the Indian mission to represent them, Miss Franklin declared that four-fifths of the Indians were products of Mahoba and Damoh orphanages; that when I addressed the student body of our College of the Bible at Jubbulpore, I asked how many of the five women students had been in the Mahoba school, and four held up their hands; that Dr. Longdon at Pendra Road introduced the matron of her women's ward to me as a former Mahoba girl, and just then another woman, a patient, came forward to say that she, too, had been in Mahoba, and they mentioned two homekeepers, wives and mothers, in Pendra Road; that Miss Kingsbury called for the children of "Sita" to come forward at the close of the school entertainment at Bilaspur, and two women and two children, daughters and granddaughters of the woman whom Dr. Baldwin had taught, stepped forward; that a large group came as children of parents who attended Mahoba, while several teachers and nurses at this place were trained in Mahoba and Miss Lucile Ford, now successor of our friends, called the matron of the home department of the school, and the latter announced that as a little girl she had known Dr. Baldwin in Deoghur.

In the midst of such testimonies to the value of faithful service in the days agone, is it strange that I should turn aside to sit down in the bungalow whose construction Miss Graybiel had superintended, to write her not only that her material building still serves, but also that her building in lively stones was even better? That I should write Miss Frost, after peeping in the room that had been hers, and after Mrs. Drummond has showed me the photograph of her own elder son, now a student at Nebraska University, whose early distinction was that his birth occurred in Miss Frost's room? I had just returned from the lakeside and beneath the hill crowned with the pavilion, where Miss Frost sat and wrote *India, sad India.* And of course, I only discovered a few of the greater company, redeemed through them who in their day of youth and promise gave themselves to beautiful India. Some day the sower and reaper will rejoice together.

Dr. Drummond's Bungalow at Mahoba, India

Material and Spiritual Light in Africa

By MR. AND MRS. W. H. EDWARDS

ONE hundred and sixty-seven evangelists and teachers were sent out to the various districts of the Bolenge field this term, besides eleven district evangelists or supervisors. The work at Coquilhatville will employ two more teachers when Dr. and Mrs. Mosher are located there.

The work was never more encouraging than now. There were 640 baptisms last year, an increase of about 200 over those of any previous year. The stability of the work is recognized in the large numbers constantly returning to fellowship. The real spirit of Christ is manifest in the benevolent work which the members have joyfully taken upon themselves in the support of their aged and helpless brethren. The regular native offering exceeded its previous record by 400 francs, totaling 18,000 francs, or $1,500.

Mark Njoji, as pastor of the local church, is recognized as the natural leader and adviser of the whole field. He has, by request of the other stations, gone on a ten-weeks trip with the Survey party, to hold meetings on the journey and to give inspiration to the native churches with which he may come in contact.

Perhaps the most encouraging district of the Bolenge field at present is the Ubangi Ngiri district, which, though one of the newer districts is the first to become self-supporting. The people are so enthusiastic and eager for learning and life. Their plea for a missionary to live among them is pitiful. Some of the old heathen men came in a body to beg Mr. Yocum for this one thing. Their hunger for literature fairly excites a mob when the box of books is opened for sales. The Ngombe field is not far behind in their hunger for the best things. A large proportion of the confessions of the year came from these two districts.

Bolenge's own local work will be greatly aided by the new electric light plant which is being installed.

All Working Together

ONE of the few religious enterprises in which it is possible to secure unanimous cooperation is home visitation, in behalf of religious education. J. Shreve Durham, superintendent of this department of the International Council of Religious Education, makes the following report regarding the visitation in Savannah, Georgia, March 20, 1925:

"The Georgia State and Chatham County Sunday School Associations united with the International Council in promoting the enterprise.

"Here in this fine old city, where the renowned John Wesley established the first Sunday school in America, and probably the first of its kind in the world, this Home Visitation furnished the first plan through which all faiths cooperated during these entire two centuries.

"Protestant, Catholic, Jewish, Christian Science, Eastern Orthodox and other leaders of all the religious, educational, social, commercial, industrial and civic organizations, worked together like brothers to reach all of the population for our work of religious education.

"City and parochial schools closed, and everything gave us the right-of-way. Mayor R. M. Hull issued a proclamation calling all the citizens to cooperate in a plan so helpful to all the people, and one to help make Savannah a still "Better and Greater" city. The Board of Trade gave us large and delightful headquarters in their offices.

"The city and adjoining cities were visited in less than two hours. Many thousands of new people were placed in touch with the Sunday schools, churches and synagogues of their choice. All bills paid and a good surplus left for local work."

Where the Pioneer Spirit Still Exists

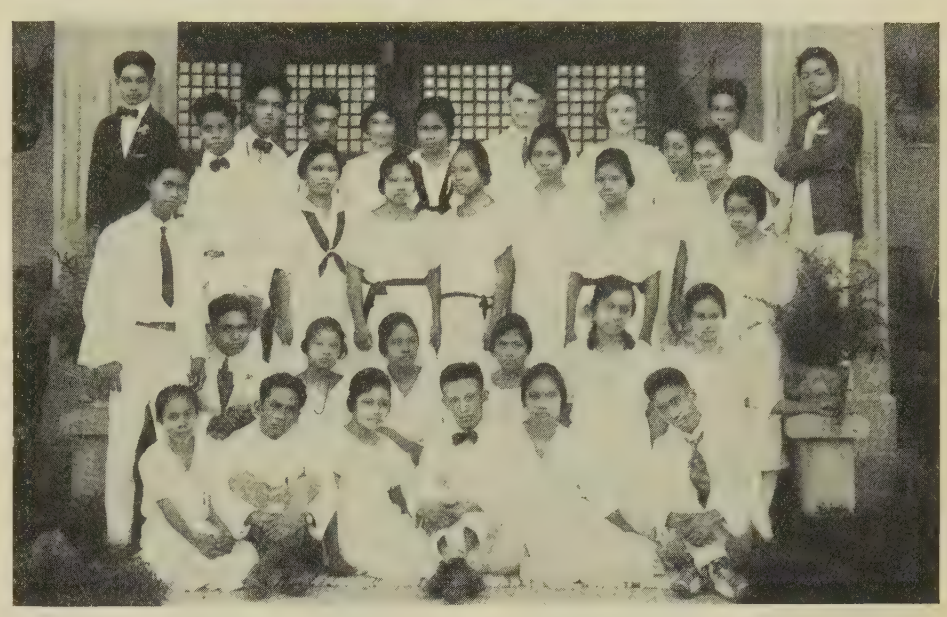
By VERA ADAMSON

Miss Adamson, formerly principal of the girls' school at Laoag, tells in The Philippine Christian this story of a trip to the mountains. Miss Adamson is at present stationed in Manila.

IT was not for pleasure only or because of the desire to see the new and strange customs of the people across the mountains that we took this trip to Apayao. For a long time the Ilocos Norte missionaries and some evangelists have felt the need of carrying the gospel to these people. Because of its nearness, it has been thought that it should be a part of Ilocos Norte evangelistic field. Moreover, at our last mission convention, a missionary committee of missionaries, Ilocanos and Tagalogs, was appointed to make a survey of possible fields of work in the Islands for a united endeavor on the part of all of our churches in the Philippines.

The committee consisted of Mr. Kennedy, Mr. Guerrero, Mr. Morales, who had preached there for several months three years ago, Ramona Castillo and myself. When we left the last *barrio* at the foot of the mountains east of Solsona we numbered thirteen with our *cargadores,* three of whom were Apayaos, who could guide us across.

It was the fourth day of our journey before we saw the first house. The trip to Dallawas, which was reached the fifth day, was the hardest any of us had ever taken. Much of the way there was no trail. We followed the river, crossing it many times, with no path, by stepping from one rock to another. After rains these moss-covered stones were very slippery. Many places we walked high above the rivers on rickety bridges made of logs. Mr. Kennedy had to make a bridge of his body, over which I was pulled, above a very deep place in the river. Many places we clung to the face of cliffs with the tips of our fingers and toes, and pulled ourselves up high cliffs, holding only to rattan. We waded the Apayao River to our necks, climbed and descended mountains for hours at a time, holding only to the grass along the sides. Five nights we slept in the sand along the rivers. Though the way was very dangerous and we slipped and fell at times, we all were conscious of the prayers of those back home and that God protected us all on the way.



Christian Training School, Laoag, Philippine Islands

There are 11,000 Apayaos, and schools in five municipalities. They have good homes, some food products: bananas, sweet potatoes, *obi gabi* (tuberous roots) and cocoanuts, but their rice was eaten by the grasshoppers and they are hungry and are being fed by the government.

The scarcity of their life is most noticeable. They have no plows, carabaos, horses or cows, no looms, needles, thread, nets for fish, sewing machines or cloth to sew. Their babies wear no clothes, for they have none. As one woman said, "We work in the fields, cook our food and our work is done." It has been their custom to bury their dead under their houses. This is prohibited now by law. The father of the family in the first house we came to was in prison because the baby had died and they had buried it under the house and had taken the empty coffin to the cemetery. There is much polygamy there. As a people they are very peaceable. The governor of Apayao said there had been no crime there for six years.

The most outstanding of their needs is found in the fact that in all that province there is not a church nor a Christian worker. They know nothing about God and his great love for them and that Jesus came to save them. At Dallawas we held a meeting on Sunday. The schoolhouse was filled. Mr. Guerrero and I spoke and were interpreted by the teacher who is one of our members from Salsona. Balaybay, the leader from Dallawas, said that they wanted to be taught and to live like the Christian Filipinos live, but that they were only *Itnegs* yet, because nobody had come to teach them. They promised to give a house and food if they could only have a preacher and Bible woman.

We, as a committee, decided unanimously that someone should go to the Apayaos before long. We are waiting for some Filipino preacher with his family to say, "Here are we, send us." Then we need earnest Christians in all our churches who will gladly give liberally and regularly for the work. How long will it be before the saving truth of God's love to others is passed on to the Apayaos? "Freely ye have received, freely give" could be well said to the Filipinos who have received the gospel. It is their privilege and responsibility to share the "good news" with their brethren across the mountains.

One of the oldest members of the Gastambide Church, Manila, is seen in the center. She is over a hundred years old and has outlived all her children. She is here seen with one of the Sunday school classes.

A Religious Life Emphasis Week

DES MOINES, IOWA, experienced during March what was called Religious Life Emphasis Week. The meetings held during that period are described by Sherwood Eddy as the most remarkable meetings he has known in thirty years of service. He gives a graphic account which will appeal to our readers, because what can be done in Des Moines can be done in other cities. And if done in all of them, we should have a new day indeed.

The week began with a great mass meeting of seven thousand persons in the Coliseum, addressed by John R. Mott. The attendance steadily rose from twenty thousand to thirty thousand a day, the program of meetings including a noon theater meeting, six mass meetings held in as many sections of the city, daily assemblies in each of the five colleges and the eight high schools.

More than fifteen civic clubs received the message of this Religious Life Emphasis Week—the Chamber of Commerce, Rotary, Kiwanis, Lions, the Masons, and other bodies.

The state legislature adjourned to hold a combined session to hear a direct religious message, bearing upon the child labor amendment and political conditions in the present world situation.

Employers and employees, representatives of capital and labor, met in mass meetings, shop meetings, and noon luncheons.

The industrial secretary of the Y. M. C. A., who is also the principal of the labor college, arranged for a mass meeting of labor in its own headquarters, and church and association joined hands with labor leaders and employers in seeking the application of Christian principles to industrial problems.

The whole city was challenged with the whole gospel without distinction of race, rank or religion, of caste, creed or color. Meetings were held for men and women, white and colored; all races being represented in every public meeting on the team of speakers and on the committees.

Open forums were held for the discussion of personal and social problems not only in the colleges but in the churches following the mass meetings.

No partisan or sectarian note was struck during the entire week, no carping criticism was heard from fundamentalist or modernist, klansman or anti-klansman, Jew or Gentile, Catholic or Protestant. Men in one great brotherhood faced the challenge of their common human problems.

The Jewish rabbi took part in the closing meeting; one Hebrew gave his theater free; another gave a special contribution as a thank-offering; Catholics attended the meetings and personal interviews.

The whole Negro population was recognized in equal citizenship, and Christian brotherhood was exhibited as never before.

One business man came from one of the first meetings saying, "That meeting cost me $10,000," and cut out a doubtful practice from his business. The entire campaign, however, was not spectacular but spiritual; it cost only about $3,000.

On the closing afternoon, four thousand representatives of the hundred churches and a score of civic organizations crowded the largest church, while hundreds were turned away. By a rising vote they enrolled as members for a great crusade.

The formation of a general committee and of seven commissions was ratified. These commissions will study spiritual dynamics, questions of property and profit, human relations in industry and business, and the human consequences of poverty and luxury, the relations of racial groups, the problem of war and the way to outlaw it, moral problems of school and college life, and methods of personal religious work.

Putting the Christ in Christy Institute

By WILLIAM H. ERSKINE

TWENTY years ago last September we left home to come to Japan that we might have a part in lifting some of these wonderful people Christward. Today as we look back over the years we think that instead of being thanked for coming, we ought to thank the Japanese for lifting us Christward. In our efforts to preach and live the Christian life we acknowledge that we have dropped many American ways of doing and thinking. The Christ-life is not a matter of outer expression in customs and terminology, but an inner life of right relationship, of right attitude; the right attitude toward self, toward one's fellows and toward the Father of Jesus Christ.

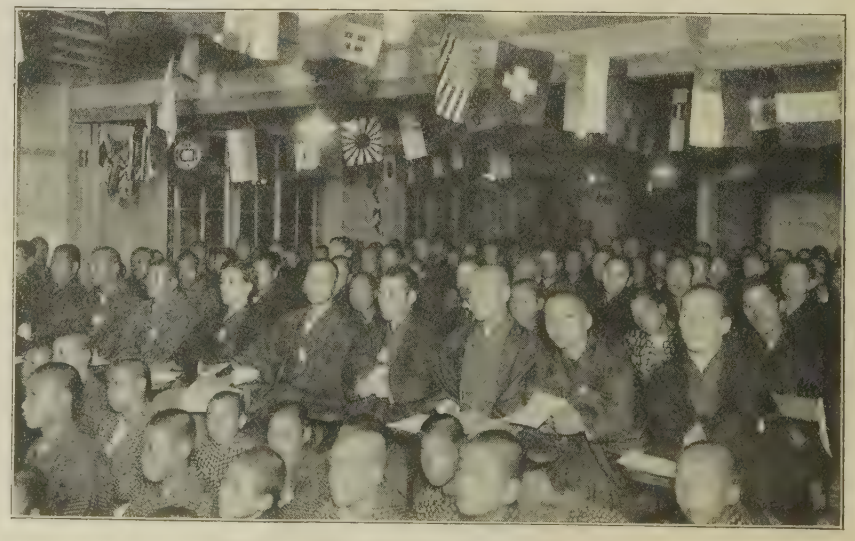
The many blessings coming to us in the growth of Christy Institute here in Osaka and the increased opportunities to testify for Christ in Japanese preaching and Bible teaching have kept us buoyant. The movement for self-support in the Tennoji Church has been growing and has had a fine healthy development. In all probability by August the Tennoji Church will become self-supporting. This is due to the fine leadership of the pastor who is gaining the hearty cooperation of the young men of the church with the elders for the real progress of the whole church in Christlike things. If we succeed in this undertaking at Tennoji this will make the second church in our work in Japan which we have had a part in bringing to this self-respecting plane.

Our guests as well as the workers never cease to marvel at the opportunities offered in the Institute for establishing contacts and of preaching Jesus Christ. The chapel service where all the students are present is a marvel to our guests when they are suddenly presented with an audience of four hundred young men or at the girls' school of two hundred young women.

The cooperative spirit among the teachers is another gratifying aspect of our work, the teaching staff remains the same and teachers are on the waiting list. The new building which we need is held up by the survey, but we are hopeful that it will be forthcoming as one of the forward movements of the completed survey.

During the year our one foreign young lady teacher and our one single foreign man teacher decided to travel life together, so our love for one another and the common task has resulted in a marriage in the Institute. These good people (Mr. and Mrs. Hubert C. Sarvis), continue to give good work to the Institute, in fact Mrs. Sarvis has given as much time since as before her marriage. She has really given her services, for while the boys' school is able to pay Mr. Sarvis a small sum, the girls' department is not able to give Mrs. Sarvis an honorarium, much as we would like to do so. She has learned to love the school and its opportunities and wants to continue to give as much as she can to its development. The mission has lost her services by her marriage but the Institute has been blessed by this more sacrificial service.

Miss Bertha Clawson has been appointed to the religious work among the girls in the Institute. This is a welcome appointment for the twenty years' experience in the Margaret K. Long Girls' School in Tokyo has given her a fine preparation for making the religious side of the work among the girls in the school not an experiment but a real task.



Some of the Students at Christy Institute

Heroism at Spokane

By H. O. PRITCHARD

IF the heroism which has gone into the building of our colleges could be written or dramatized, it would constitute one of the most gripping stories or dramas ever written. Or if the sacrifice and devotion which have characterized even one of them were enshrined in adequate verse it would make an immortal epic. Little does the average Disciple know what it has cost in flesh and blood to build these institutions of learning. We know something of the cost in dollars and cents, but they constitute the least of the price. It takes men and women—heroic men and women—men and women with the fiber of the giant oaks—to build these. The imagination is so easily captured by the distant and the unseen that it frequently overlooks the immediate and the observable. That is why our college heroes have gone to their graves, for the most part unnoticed and unsung. But their sacrifices and heroisms are none the less great because of that fact.

The founding and building of Spokane University at Spokane, Washington, is no exception to the rule. If there is any exception it is in the direction of the greater cost in downright, literal flesh and blood. The founder of the school, B. E. Utz, gave his life, dying in a tent pitched beneath the tall pines of the forest campus, where he had dreamed of seeing a great college stand some day. Others have followed in his trail and the physical sufferings and mental anxieties of those who have served as presidents and members of the faculty of this struggling young college are too great to attempt enumeration, not to say anything of description. But when the book of the immortals is opened their names will shine from its pages as the stars in the firmament.

Nor are the struggles and devotion in behalf of Spokane University all a thing of the past. They are going on at this very moment. A heroic band of men and women are still there and are bending might and main to put this college in the way of health and happiness. And they are succeeding beyond all the prophecies of the pessimists and all the sarcasms of the cynics. A new president, a new program and above all a new spirit, is accomplishing what some thought impossible.

A Practical Program

At the Inland Empire and West Washington conventions last June a fourfold program for the future building of Spokane University was presented and adopted with enthusiasm and practical unanimity.

First, there should be an attempt made to raise from the regular budgets and offerings of the churches and individuals of the Spokane territory enough money to operate the college this present academic year without a deficit. In order to do this it will take $34,000 in excess of tuitions and other incomes to be paid in before June 30, 1925.

Second, in order to take care of the past indebtedness of the institution, consisting of open accounts, notes and mortgages to a total of a little more than $66,000, a bond issue not to exceed $100,000, was proposed. It was distinctly understood that all monies secured from the sale of bonds must be applied upon past indebtedness.

Third, the calling to the presidency of Roy K. Roadruck, well and favorably known throughout the northwest, his term of office to begin not later than September 1, 1924.

Fourth, the looking forward to and planning for a later campaign, to retire the bonds, erect buildings and add needed endowment, the same to be conducted under the auspices of the endowment department of the Board of Education, at such time as seems propitious and wise.

How well is this program succeeding? The answer is encouraging. Roy K. Roadruck was called to the presidency, and accepted after much earnest prayer and consideration. He is more than justifying the confidence of those who believed him to be the man for so difficult an undertaking. Under his leadership, assisted by C. C. Dobbs, loaned to Spokane by the Board of Education, about half of the needed $34,000 was subscribed during the first four months of his administration and enough cash was in hand by January first of this present year to pay all bills and the teachers' salaries for this college year to date. This is almost unprecedented in the history of the college. At the holiday season Mr. Dobbs had to come back to take part in the Cotner Crusade and the trustees of Spokane secured W. F. Poole to assist President Roadruck in the task of raising the remainder of the funds needed for this college year. They are steadily making progress but it is not an easy task. It will not be accomplished unless the friends of Christian education in general, and of Spokane in particular, rally to the challenge and opportunity.

Although President Roadruck came to the task very late in the year, with practically nothing done by way of securing a faculty and student body, nevertheless he has been able to get together a fine group of teachers, and the student body is beyond any reasonable expectation. Had there been an opportunity to let young people know the plans and prospects, no doubt there would have been one of the largest student bodies in the history of the institution.

Is It Worth While?

Is it worth while trying to adequately support and endow Spokane University? We answer an unqualified YES, and for the following reasons:

I. Spokane University is strategically located. It is in the beautiful city of Spokane, which is the metropolis of the Inland Empire. This city is destined to be

Spokane University Faculty and Administrative Staff

First row, left to right.—F. D. Muse, Acting Instructor, Greek and Latin; Mrs. H. F. Wade, Violin; Dean Maude Sutton, College of Fine Arts; President Roy K. Roadruck; Dean Ellis B. Harris, College of Liberal Arts; Secretary Wesley S. Whipple.

Second row.—W. C. Gregory, Chemistry and Mathematics; Eugene Storer, Voice Department; Miss Merle G. Chapman, English; Henry A. Van Winkle, Practical Theology; W. E. Adams, Expression and Social Sciences; E. M. Flinn, Associate Professor in Bible; Miss Ethel E. Smith, Education and Philosophy; Miss Magdalena Stukey, Foreign Languages.

Two of the faculty were not present in the picture. They are Mrs. Gladys Bittinger, Piano; and Miss Grace Jones, China Painting.

one of the great cities of the northwest and the Inland Empire is indeed an empire. It would not be possible to locate this college better were we to start all over again.

2. The great northwest country is to be the scene of remarkable expansion and development during the next half-century. It is our last great undeveloped outpost. There is to be a mighty civilization built west of the Rocky Mountains.

3. The Disciples already have a fair start in that great section and with a trained leadership we can make our cause known and do effectively our full share of evangelizing and Christianizing that great area. Without Spokane and the leadership which it can and will produce, we shall not discharge adequately our obligation or fulfill our mission.

4. Spokane has a beautiful campus and some good buildings. It would cost at least a quarter of a million dollars to replace the property we now have. Why lose it? We could not start again anywhere for less. It is simply a question of "to be or not to be." We have seen what happens to us in other states and areas where we have allowed our colleges to die. Take Alabama or Mississippi or Georgia as an example. We are no stronger in those states. On the other hand observe what happens in a state where we support a college. Take North Carolina as an example. C. C. Ware, the state secretary, in speaking of the influence of the college on the growth of our cause in North Carolina says: "In 1880 we had 6,221 members in the state. In 1902, when our college was established, we had 9,413 members. You see the gain during a period of twenty-two years was 3,192 members, or 51%. This year, 1924, we have 24,337 members. Our college has been in existence twenty-two years. In that period we have gained 14,924 members, or 158% as compared to the preceding twenty-two years. This clearly shows that we have been growing three times as fast with a college as we did without a college."

5. The present program for saving and building Spokane University is practicable and the present business administration is sound and efficient. Now is the time to lend the helping hand. Now is the time to make the sacrifice which will count. Now is the time to cast our weight on the right side of the balance. Now is the time to uphold the hands of the God-fearing band of trustees, those sacrificing teachers, those wistful and longing students. Now is the time to help Roy Roadruck and his faithful coadjutors build the greater, better and more serviceable Spokane University.

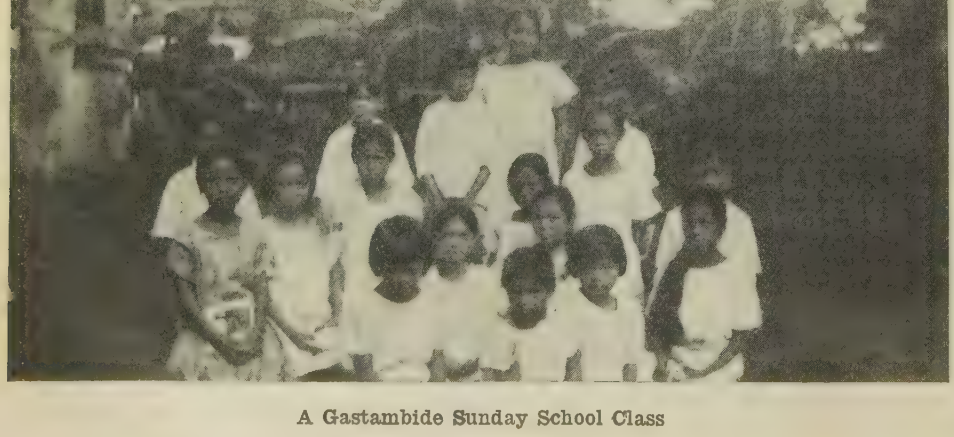
Some Will Find Good Soil

By EDITH M. NOFFSINGER

EARLY on the morning of January 28, Mr. Wolfe, Mr. Baronia, one of the Filipino evangelists who is also my Tagalog teacher, Miss Adamson and myself, left for a trip into Laguna Province to visit our churches and look for Tagalog girls who may go to the Bible Training School at Laoag. We went in Mr. Wolfe's Ford. In addition to the wonderful scenery, we were interested in giving out literature as we went along. We had tracts on temperance, old Christian Almanacs put out by our Mission Press, and some other leaflets on discussion-provoking topics on religion, all in Tagalog. I wish you might have seen how eager the people were to have some reading matter. The old, the young and the middle-aged seemed as thankful as though we had given them a share in a producing gold mine. It was my first experience in giving out literature and I had no idea how much real fun it was.

As we went along in the car we passed many people, some working on the road, some working in fields near the road, some going to and fro about their business, some caring for the carabaos as they grazed along the wayside, some in their homes or stores along the way. Everywhere there were people and all wanted literature. At first we were very liberal, giving several pamphlets where there were several people, but soon we decided it would be better to give less, so it would go farther. We would wave the papers out the side of the car to attract the attention of the people, then throw or let the wind carry them and watch the people scramble for them, if there was a crowd, or leisurely pick them up if there were only one or two. What seemed so interesting to me was that the folks were so anxious to have something to read that they would stop their vehicles and get out to pick up the papers, get off horses or carabaos, let the loads down on their heads, and some even came from quite a distance in the fields and through fences. Where there were school children there was always a real scramble and never enough to go around.

Of course we had to go on without ever seeing what the result was when the subject matter was discovered. It reminded me of a wide-spreading maple tree as it sends its seeds on the wings of the wind, never knowing how many of them will find favorable ground and have a chance to grow into the beautiful trees of which they are capable, but just the same the tree sows its seeds in great abundance year after year. Some fall on the wayside, some on the stony ground, some among thorns, and perhaps some will find good soil wherein to lodge and bring forth fruit.



A Gastambide Sunday School Class

A Chinese View of the Anti-Opium Campaign

An editorial from the February, 1925 Bulletin of the National Christian Council published in Shanghai, China.

ACCORDING to the latest reports received from several local centers the fight against opium has recently developed into a real warfare between the people and the military leaders who enforce the planting of the poppy. Reports from a reliable authority reveal the fact that in Hinghua, Fukien, a large number of farmers, most of whom were Christians, have refused to plant the poppy as ordered by their military governors and in some cases there has even been loss of life. Readers of this Bulletin will probably remember that in last issue it was recorded that in the same place a certain leader in the movement was arrested on the same account some three months ago. This shows a growing attitude of hostility on the part of the people toward opium. The writer records these facts with the deepest concern and yet at the same time with a feeling of hope. This is a day that we have long expected to see—the day when the people will rise and refuse to go on planting opium which has injured their bodies, wasted their money, weakened their minds and sapped their vitality in the past century, despite the dreadful obstacles they will have to face, despite the great sacrifice they will have to make.

Further statistics show a steady growth of interest in the nation-wide campaign. Branch organizations have been formed in 237 cities of the 872 that responded to the movement; 3,985 organizations, representing 4,175,657 people in all walks of life signed the petitions to the Geneva conferences and the Peking government. More men are wanted and more support is needed. Let us all pray for this issue that God may soon have his will done and that the people of China will be free from opium.

Glimpses of the Religious World

THE *New York Times* of March 23, reported at length an exchange of pulpits of more than ordinary importance.

The day before Dr. G. Campbell Morgan, the great English preacher who is acting pastor of the Fifth Avenue Presbyterian Church, preached the evening sermon in the Cathedral of St. John the Divine, a simple service of hymns and prayers being substituted for the regular ritual. Bishop William T. Manning, of the Protestant Episcopal Diocese of New York, preached at the Fifth Avenue Presbyterian Church, making a vigorous plea for Christian unity, "In the face of the world's great need the Christian church stands with her life enfeebled, her witness weakened, her message somewhat discounted by her own differences and dissensions."

Dr. Karl Reiland, rector of St. George's Protestant Episcopal Church, preached at the First Presbyterian Church. Bishop Dezso Baltazar of the Protestant Reformed Church of Hungary, spoke in English, Yiddish and Hungarian in the synagogue of the First Hungarian Congregation, Chabedek, which departed from its Jewish orthodox traditions for the first time in fifty-one years in thus receiving into its pulpit a minister of a non-Jewish faith.

The remarkable opportunity that came to the National Sunday School Association of Japan to give Christian teaching in the public schools of Tokyo has been taken up with vigor. Already one hundred schools are supplied with teachers who are giving definite Bible instruction. Recently 12,000 copies of illustrated Gospels and Acts printed in Japanese were contributed by a friend through the London Scripture Gift Mission for distribution among the students in the public schools of Tokyo.

An interesting magazine which made its initial appearance in March is *The Jewish Life*, the official organ of Jewish Science, which is the doctrine that purports to combine the essence of the Jewish faith with the fundamental principles of health, in an effort to stem the tide of Jewish adherents to Christian Science. The journal is edited by Rabbi Clifton H. Levy, lecturer and journalist.

One of the most notable members of the Phelps-Stokes Educational Commission to Africa is Dr. J. K. Aggrey, M. A., a West African from the Gold Coast, who says he owes everything to missions. He returns to the Gold Coast as a member of the staff of a new college to be erected at Achimota.

The Church of Christ in Japan has lost its ablest and most widely known leader in the death of Masahisa Uemura, pastor for many years of the leading Presbyterian church in Tokyo and president of a theological school founded by himself and maintained entirely by native support.

The Disciples of Christ lead the larger religious bodies of America again this year in their per cent gain in evangelistic increase. Figures show that the various Methodist bodies are numerically the largest of all, but their increase during the last year was only 0.9 per cent or considerably less than the average of all, which was 1.3 per cent. The Baptists stand a close second in numbers, and their increase has been 1.07 per cent during the year.. The Presbyterians, who rank fourth in numbers, have increased at almost the same rate as the Baptists, or 1.08 per cent. Fifth in numerical strength are the Disciples of Christ, who have increased no less than 2.8 per cent, or more than twice as much as the average.

"There's no sense in going farther—
it's the end of cultivation";

So they said, and I believe it—broke
my land and sowed my crops—

Built my barns and strung my fences
in the little border station

Tucked away below the foothills
where the trails run out and stop;

Till a voice, as bad as Conscience,
rang interminable changes

On one everlasting whisper day
and night repeated, so—

Something hidden. Go and find it.
Go and look behind the Ranges—

Something lost behind the Ranges.
Lost and waiting for you. Go.

—RUDYARD KIPLING.

The principal address at the opening of the Institute of Jewish Studies of the Hebrew University in Jerusalem was given by Dr. Judah L. Magnes, formerly head of the Jewish community in New York City, but now administrative head of the institute. An address was also given by Sir Herbert Samuel, the British high commissioner for Palestine, who is being urged to accept a reappointment to that office if it is offered to him, by a union of the orthodox Jewish rabbis of the United States and Canada, who are also petitioning the British government in his behalf.

A tentative constitution for a merger has been agreed upon by the New York Ministerium, the New York Synod and the Evangelical Synod of New York and New England of the Lutheran churches of New York. The constitution will be sent to the 365 Lutheran churches of that state for consideration and if adopted the merger will be effected.

The Steamship President Arthur, of the American Palestine Line, sailed out of the harbor of New York March 12, for Haifa, the port of Jerusalem, with 500 Zionists on board bound for colonies in the Holy Land. As the ship passed out to sea she flew the flags of the United States and Judea.

Cairo, Egypt, is the latest capital city to open a national Y. M. C. A. The membership is composed of Moslems, Jews and Christians, 80 per cent of whom are Moslems. A former Prime Minister's palace houses the institution.

For the current missionary year the Presbyterian Church in the U. S. (Southern) set as a goal $2,793,000 for the missionary, benevolent and publication interests of the church. With but a few weeks of the year remaining, strenuous efforts are being made to raise the $1,519,472 which is still lacking.

Four patients have been released from the national leprosarium at Carville, Louisiana, as cured of the dread disease of leprosy, although they will remain under medical care for some time.

The English-speaking world is this year celebrating the anniversary of the first appearance of an English New Testament. Four hundred years ago William Tyndale completed his translation into English of the New Testament, for which he was, eleven years later, put to death.

An interesting view of the now famous Toc H is given by Bishop Charles H. Brent, who sends the following account from England:

"I had a very happy ending to my visit in England by taking a share, at the request of the Archbishop of Canterbury and 'Tubby' Clayton (The head of Toc H), in the birthday celebration of Toc H. Toc H is the perpetuation under conditions of peace of Talbot House, which was a haven of peace and rest at Poperinghe near Ypres. Often I used to stop there on my way to and fro. The inscription over the doorway was 'abandon rank all ye who enter here,' and at the top of the house was a beautiful little chapel where services were held daily and where men got courage to die. At the birthday festival of Toc H, last Saturday, we first went to the new house at Kennington which was formally opened by the Prince of Wales, who lighted the lamp which is the symbol of Toc H. The Prince is tremendously interested in the movement of which he is the patron. I never saw anyone more at home among young men than he is. This new house at Kennington was given by a good mother who lost her two sons in the war. After presenting the house, she felt that she must do something toward its maintenance, so she sold her automobile in order to carry out her desire. She humorously says that she can hear her sons saying to her as she climbs on a bus, 'You silly old mother!'"

The 30th World's Christian Endeavor Convention will be held this year at Portland, Oregon, July 4-9.

The International Missionary Council is planning to open an office at 25 Madison Avenue, New York, which will be under the direction of Dr. A. L. Warnshuis. The only regular office maintained heretofore has been in London.

The Light Shines Brighter

By LUCY KING DEMOSS

Topic Talk

CHINA doesn't seem so far away since we began the study of the Torchbearers. I have a curious feeling that if I were to be set down at one of our mission stations at Nanking, Luchowfu, Chuchow, Wuhu or Nantungchow I would recognize a friend walking along the street. The faces, different in contour and color, would be the faces of friends, because of Cheng and King Eng and Miss Zung and those others whom we have met in the chapters of the book.

Have you been wondering, as we have talked of these men and women who have so loved their own country and believed in her and are so sure that she can be made greater and better by the teachings of Christ, have you been wondering whether they really represent the rank and file of Christians over there? Does the ordinary Chinese Christian carry the Torch high that others may be lighted, as he was, into the way of truth and right living? I imagine the proportion is very much the same as here, though it would seem in view of our many years of knowledge that we must have a better showing. The stories of the missionaries, sometimes tucked away in inconspicuous corners of WORLD CALL, and often written in personal letters to friends back home, give us very vivid pictures of the constancy and devotion of everyday folks in China.

The religions of China have been called "blind," because they are unwilling to see farther than the present. The religion of Christ has wide open eyes to the needs of every day. They are all trying to find the answer to why we are here, where we are going, and the reason for the whole thing, but are going at it in very different ways. It cannot be easy for a follower of Confucius or Buddha to change around from a self-centered contemplation of life to a real concern for people everywhere in the world, because these people are his brethren —"Red and yellow, black and white, All are precious in his sight," as we used to sing when we were small children.

There was Leland Tsai Wang, a boy belonging to a wealthy family in Nanking. Someone had given his father a very handsome Bible. Leland admired the cover very much. "Is that book of any account?" he asked his father. "No," was the reply. "Then I'll use it for my stamp album," said Leland, and began to file his rare stamps right on the pages that held an answer to some of the questions that had already begun to puzzle him, for he was going to a government school in Shanghai and had begun to ask questions about life and its problems. Why am I here? Where am I going? The answers were right in his stamp album, only he didn't know they were there, so it did no good.

It is the custom in China, as you know, for boys and girls to become engaged while they are children. Indeed, they have nothing at all to say about it, the parents arranging it all. It happened that Leland Wang's chosen bride was sent to a mission school for her education and became a Christian. She wrote to Leland about her new joy and asked him to go to a Christian church and hear about the true God.

"Now," thought Leland Wang, "there will be no peace in our home. I want to have a good time and she will want to go to church all the time!"

But he wrote her a very courteous letter saying he was glad to hear of the new happiness that had come into her life. "As for me," he said, "I am too busy to go to church."

When it was time to be married, however, he consented to have a Christian wedding, though it meant nothing whatever to him. Every night his young wife would kneel down to pray.

"How strange," thought Leland Wang, "for her to kneel and talk to her God in that way."

But it was really her prayer and her consistent Christian life that finally won him. He wanted to become a Christian. Not a half-way one, he said, but a real one. His wife told him he must read the Bible to find the way to God. The Bible He remembered the beautiful book he had used for a stamp album. Covered up by those stamps were the words telling of the true God. They had been right in his hands for years.

He found the book and lifting the stamps out he began to read, helped by his little bride. Together each morning they kept the morning watch, reading from the Bible the strange, new words of Jesus: "I am come that ye might have life and have it more abundantly"; "My peace I give unto you"; "This is my commandment, that ye love one another"; "For God so loved the world"—most wonderful were the words of Jesus. Day after day they found out more about the kind of life Jesus lived, the things he did, what relation he thought men should have with God. Leland Wang wanted his friends in the military academy he was attending to know these marvelous things, so he began to talk to them. Soon they were meeting at his home to read and study the Bible, and it was not long until eighteen had asked to be baptized, all won to Christ by Leland Tsai Wang. After he graduated he refused a comfortable place in the navy, preferring to preach the gospel. And today he is preaching in China, earnest and gifted and happy. He is holding high his torch, lighting the way for thousands by it and showing the way to new doors of hope for the life eternal. He has a definite place in the procession of China's Torchbearers.

The story of Leland Wang is typical. Such lives are the rich fruit from the seed-planting of our missionaries in China. From Morrison to this present day they are the ones who have prayed and worked tirelessly and unceasingly to bring in Christ's kingdom.

This month will end our special study of China and we will take up another interesting field. But this should be the beginning of our interest in our missionary work in China. When we read newspaper or magazine articles on China we must remember that we have seventy missionaries there and one hundred and eighty-nine Chinese workers, giving from eight to twelve hours a day to help bring in the new day that shall mean a better China. Shall we pledge ourselves to help, for the sake of all these friends who are the leaders in the race?

Program for Triangle Clubs

Theme—"Torchbearers in China"

June:

THE TORCH RACE

HYMN
BUSINESS AND OFFERING
DEVOTIONAL PERIOD: *The Word in China*
SCRIPTURE: Luke 17:11-19
The Lepers
HYMN: *I Love to Tell the Story*
TOPIC TALK BY THE SUPERINTENDENT
MAP AND POSTER TALK
STORY: Chapter VII. *The Torch Race*
HYMN
BENEDICTION

Program Helps

Mission Study Book, *Torchbearers in China*, Basil Mathews and A. E. Southon. Price, 50c, paper; 75c, cloth. A copy of this book for the superintendent or leader is indispensable.

Map and Poster Talks (6 months), 5c; Program Booklets, 5c each, 50c per doz.; Outline Map of China, 25c; Dramatization, 10c; Scissors and Crayons, 25; Devotional Booklet, 5c.

The above materials are provided at the bare cost of production and handling. When the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $1.00. Additional Program Booklets should be ordered as needed.

Graduates of Bible College at Work

There were three graduates from the Bible College, Tokyo, in March. Mr. Ebizawa becomes pastor of the self-supporting church at Akita. His predecessor, Mr. Tanaka, is planning to come to America. Mr. Tominaga goes to Osaka and Mr. Sadashige to Honjo in the Akita district. We have fine reports of their work in the seminary.

A Trip Through Endeavor Land

By Margaret Ann Burroughs

WOULD you like to take a peep at a Christian Endeavor society that is composed of fifty-five live wires charged with the electricity of genuine enthusiasm? If you would, we will strive to bring to you a few glimpses of the Christian Endeavor society of the First Christian Church at South Bend, Indiana.

Did you ever wonder what our ancestors would think if they could see and hear about the activities of young people today through the Christian Endeavor organization? They might at first be horrified at the thought of combining church work and pep. But does it work? Look at your own societies and answer the question.

The guide with his megaphone will explain the activities as we pass along. Shall we enter this labyrinth of three hundred sixty-five passageways known as the year?

In the first door you see an executive meeting in progress. You have all seen them so you know that here quite a bit of the brain work is done in making plans for the year.

Next, we come to the first Sunday in each month, known to these Endeavorers as Tea Day and Missionary Day. We will hesitate only long enough to inspect two of these missionary meetings in detail. The young people have gathered for an African tea and social hour. Games and songs help to pass the time in an interesting and enjoyable way, establishing more firmly the Christian Endeavor fellowship spirit.

The prayer meeting is held around a camp fire built in the center of the Christian Endeavor room. The red glow from the paper covered lights beneath the logs is the only illumination in the room.

The meeting is opened with the low beating of drums. The program consists of missionary talks, the personal experiences of an American family whose home was formerly in Africa, songs and roll call.

The next missionary tea is in India. Two cultured Hindus hearing about the tea offered to help the social committee make a food that is popular in their country. During the tea they entertain the young people with stories of India and its people. Later in the evening they tell more interesting experiences, taking part in the discussion, asking and answering questions, thereby adding an unusual and helpful feature to the program.

These meetings are well attended and hold the interest of everyone present. The personal touch gained in this type of meeting brings the distant countries and peoples closer home to us.

The home mission meetings play a vital part in the year's program. One feature of the year is the "White Gift Service," popular in many societies. This year a large box of gifts was sent to a home for Negro children in Kentucky.

Christmas time appears. We behold a number of the fun-loving group giving every evening for two weeks to the intensive practice of the playlet, *Why the Chimes Rang*. Scarcely one of the cast has had experience along this line, but they are interested, and when the play is presented, it is a huge success. These people have felt their personal responsibility toward making and keeping a fine reputation for their society.

One result of the play is the reorganization of a Christian Endeavor dramatic society, which has great hopes and plans for the future.

Now let us look through this archway. What do you see? It is Christmas Eve, bitterly cold, but the Endeavorers are gathering at the church to go caroling. Bad weather does not daunt the spirit of a Christian Endeavorer. A few homes are visited. Here they are entering one house to sing to a sweet old lady who is lying ill, upstairs. A little warmth is spread through friendliness on this night, cold as it is.

The New Year! What wonderful possibilities up those little passageways beyond. Are we going to make the very best of these hours and minutes? Every hand is raised. WE ARE.

The first result of this resolution is a better standard set for prayer meetings. Greater preparation by both leaders and participators. Actual research work on topics for study. A path is worn to the pastor's library for information from him and his books.

Through the door at the left, you see the "Friendship" meeting. Talks by the young people that come straight from the heart. A real meeting. Here is another, on "Bible Authors." One of the best topics to date for Bible education. Everyone feels that he has been more than repaid in knowledge for the time and effort expended in preparing this part of the program.

Turn again to your right for the next month—February. Hush! These people are working on their program for Christian Endeavor Week. Ah! it is done. Now let us see how it works out.

The County Union banquet, Saturday evening. Fine attendance, fine program, fine spirit. Sunday, this society appears in a body at both church services. An Endeavorer gives a five-minute talk morning and evening. The church is decorated with red and white carnations, palms and ferns.

(*Continued on page* 62.)

SENIOR C. E. TOPICS
May

3. How Can We Help to Make Home Happy? Eph. 4:29-32; 5:1-2. *Religious Education in the Home,* Nov. 1924, WORLD CALL, page 29.
10. Where and How Should We Spend Sunday? Ps. 122:1-9. Heb. 10:25. *How to Spend Sunday,* May, 1925, WORLD CALL, page 53.
17. How to Make the Most of Summer. March 6:31-32; Rom. 13:11-14. *The Youth of the Church in Training.* March, 1925, WORLD CALL, page 15.
24. Christian Traits Worth Striving For. Phil. 4:4-8; Matt. 18:1-6. *A Sawmill in Heaven,* Aug., 1924, WORLD CALL, page 4.
31. The World's Need—The Unfinished Task. Matt. 28:16-20. *No Other Plan.* August, 1924, WORLD, CALL, page 22.

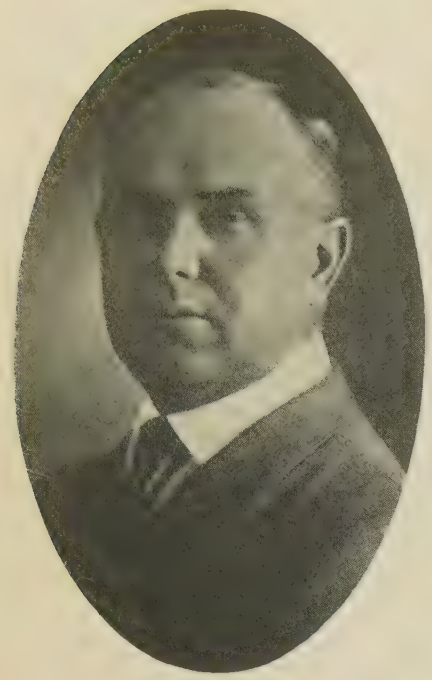
INTERMEDIATE C. E. TOPICS
May

3. To What Extent Should Our Parents Decide Our Life-Work? 1 Sam. 1:26-28; Luke 2:49-52. *Bursting Bubbles in the Air,* May, 1925, WORLD CALL, page 23.
10. Where and How Should We Spend Sunday? Ps. 122:1-9; Heb. 10:25. *How to Spend Sunday,* May, 1925, WORLD CALL, page 53.
17. How Can Our Society Make the Best Use of the Summer Months? *Mexican Christian Institute Daily Vacation Bible School.* Sept., 1924, WORLD CALL, page 52.
24. How Apply the Golden Rule in School, in Work, in Play? Matt. 7:12. *A Christian Student Congregation.* July, 1924, WORLD CALL, page 38.
31. Heroic Service in Peace and War. 1 John 4:7-12, 19; Rom. 1:20. *God's Peace Plan.* Mar. 1924, WORLD CALL, page 3.

Christian Endeavor Society, First Christian Church, South Bend, Indiana

Woman's Missionary Societies and Circles

Program Helps



Dr. A. L. Shelton

Dr. Susie Rijnhart Moyes

Dr. Zenas S. Loftis

They Sleep and Call

DR. SUSIE C. RIJNHART, with her husband Petrus Rijnhart, left America for Tibet in 1894. After the death of her baby and the disappearance of her husband, who no doubt was murdered by nomads, she suffered untold hardships and had many wonderful deliverances before her return to civilization. Coming to this country, where at that time Tibet was little more than a name, by her flaming addresses she created a sentiment which eventuated in sending her in 1903, with Dr. and Mrs. A. L. Shelton, to open a mission on the Tibetan border. Dr. Rijnhart was married in 1905 to James Moyes, of the China Inland Mission. The hardships which she endured in the years of pioneer life and travel undermined her health to such an extent that she was compelled to return to her home in Chatham, Ontario, where she died February 7, 1908.

Dr. and Mrs. A. L. Shelton were under appointment for China when the call for Tibet came to them. Dr. Shelton not only treated the sick but taught and preached. While returning for his second furlough he was captured by Chinese bandits and nearly lost his life. It had been the dream of Dr. Shelton's life to enter Lhasa and he returned in 1921, taking with him four missionaries to reenforce the Batang workers. Mrs. Shelton accompanied her husband as far as China and then went on to India where she translated school books for the Tibetan children and had them printed on the presses in Calcutta. The day after Dr. Shelton started on his long journey from Batang to Lhasa, he was turned back by the governor of the province and as he was riding ahead of his company was shot down by bandits. He lived to be carried back to the hospital in Batang, where he died February 17, 1921. Mrs. Shelton and her daughters, Dorris and Dorothy, are living in Pomona, California.

Dr. Zenas Loftis was educated in Vanderbilt University. His prayer was that he might be sent to the most difficult field in the world. When he learned how remote and inaccessible Tibet was he volunteered for that field and reached Batang, June 17, 1909. In the first month he treated five or six hundred people, contracting smallpox and typhus fever from which he died August 12. His body is buried beside the road that leads from Batang to Lhasa.

Tibetan Proverbs

From "Shelton of Tibet"

Of doctors there are three classes, first, second and third. A first-class doctor can absolutely cure; a second-class doctor can cure in a day or a month; if you take one dose of medicine from a third-class doctor, a hundred other diseases appear.

It is better to be a subject in your own country than a king in any other.

A man's lawsuit is like a rock, it never grows old; a woman's quarrel like a prayer flagstaff, it never wears out.

From the works of a former life and from heaven's law there is no escape, they follow forever.

Talk is like bubbles, work is like gold nuggets.

The hard place to climb is at the top of the ladder; a poor place to sit down at its foot.

Woman's Missionary Society Program

Challenges to Christianity

JUNE

The Challenge of Tibet

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
SCRIPTURE, Matt. 28:16-20
HYMN—*Far and Near the Fields Are Teeming*
TOPIC TALKS: (Use map)
The Long, Long Trail
Batang
PRAY FOR THE WORKERS BY NAME
HYMN
OFFERING
BENEDICTION
BOOKS TO READ:
Pioneering in Tibet, $1.00; *Shelton of Tibet*, $1.50.

Circle Program

China for Christ

JUNE

China for Christ

AIM: To find the best way of helping forward the new day in China.

HYMN: *Jesus Shall Reign Where'er the Sun.*

PRAYER

BUSINESS

DEVOTIONAL: *Let Us Pause a Moment.*

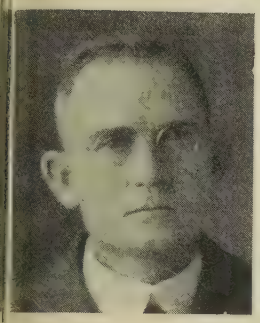
HYMN: *Take My Life.*
Growth With Christ

OFFERING

PRAYER THOUGHT FOR CHINA: Pray for the great multitudes who are seeking light in China.

See program suggestions in Booklet, also February WORLD CALL.

Where "the Miles Stand on End"



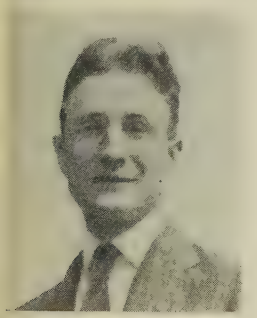
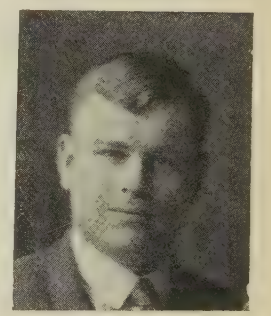
TIBET has an estimated population of 4,000,000. Batang, formerly an important Tibetan town, is now Chinese territory on the border of Tibet, and is about 10,000 feet above sea level, encircled by mountains towering 18,000 feet around it. No missionaries as yet can be located in Tibet, though our missionaries have done some work across the border.

The Disciples of Christ have seventeen missionaries in Batang. Mr. and Mrs. R. A. MacLeod are at home on furlough.

Types of work are: evangelistic, educational, orphanage and medical. We have the only hospital among Tibetans. Plans are on foot for the opening of a new station. The total value of the property in Batang is about $21,200.

Dr. Susie C. Rijnhart and Dr. and Mrs. A. L. Shelton sailed from San Francisco September 27, 1903, arriving at Tachienlu, West China, March 15, 1904, where they began work among both the Chinese and the Tibetans.

Mr. and Mrs. James C. Ogden, who are the oldest missionaries in point of service in the Tibetan field, reached the field February 3, 1906. They have buried two infant children in their adopted country. Ruth, aged sixteen and Harold, thirteen, are with their parents, continuing their studies through a correspondence course.

The first school was established by Mr. Ogden in 1908. Geography, arithmetic, history and the other common branches are taught in the Chinese language. Reading and writing in Tibetan is taught in each grade. The textbook used is the Tibetan translation of the Bible, especially the Gospel of Mark. The attendance is now 102.

About forty children are cared for in the orphanage. Many people die of the relapsing fever plague and the children would die if not cared for. Most of these orphans were babies and have been transformed from a starving, diseased condition to health and happiness.

In the year 1923 there were 5,325 treatments given in the hospital and dispensary, with 101 operations. Dr. W. M. Hardy has charge of the medical work and he and Mrs. Hardy have been asked by the mission to remain two years longer than their furlough time, when Dr. Ivan C. Wohrley, who arrived on the field last year, will be able to succeed him.

Tibetan Missionaries

Top, left to right: Mrs. A. L. Shelton, retired; Mr. and Mrs. J. C. Ogden, Dr. and Mrs. W. M. Hardy; Left, top to bottom: Mr. and Mrs. R. A. MacLeod, Mr. and Mrs. M. H. Duncan; Bottom, left to right: Mr. and Mrs. J. Russell Morse, Mr. and Mrs. Raymond A. Peterson, Miss Virginia Young; Right, top to bottom: Dr. and Mrs. Ivan C. Wohrley, Mr. and Mrs. Leland H. Emerson.

Echoes From Everywhere

Which Is Easier?

Many Tibetans from outside Batang have been in the city. Among these were headmen from Shang Chen and Dru-wa-su districts, into which our evangelists have gone only once before in the history of the Mission. These Shang Chen Tibetans have a great reputation as fighters and trouble-makers. Many of them have been in our homes frequently this month and we have taken every means to have them get acquainted with Lee Gway Gwan, our chief evangelist. Special preaching services were held on the street in the hope that some of these "wild Tibetans" might get into the audience. All of them attended at least one service and many of them listened several times to the preaching. The chief military leader of these people said to Lee Gway Gwan, "Your religion is very good so far as works are concerned, but it is not right not to worship the images of the gods." Lee Gway Gwan asked him, "Which is easier, to bow down to idols, or to do the virtuous works of religion?" He answered that it is easier to bow down to idols and that good works are of more importance. We were rather surprised to hear such a good answer from a leader of people such as these are reputed to be.

J. RUSSELL MORSE.

Batang, West China.

Influence of the Dispensary

Dr. Ezra A. Lines, of our Mexico Mission, reports for the year 1924, 8,735 visits and treatments. He considers one of the most satisfactory influences of the dispensary has been the opportunity of passing on the gospel message to many whom it might not have otherwise reached. Hundreds of copies of the Gospels have been distributed through the dispensary. Considerable literature has also been distributed on sanitation, hygiene and temperance. One of the Mexican Christian women comes each day, and while the people are waiting their turn at the dispensary she goes from one to another and reads and explains passages from the Bible. A number of new members have recently come into the church through the influence of the dispensary.

Striving for Self-support

We are putting much stress again this year on the subject of self-support, and a campaign was put on in Barrio Nunero last Sunday. I wish many of our church members at home could have heard the fine message on tithing which Manuel Torres of Dajaos Arriba gave us. The people manifested a spirit of willingness to try to do more this next year, but we cannot expect great offerings from people who earn $2.50 per week and many of them only thirty cents a day.

FANNY CARLTON.

Manati, Porto Rico.

Founders' Day At Takinogawa

A very impressive memorial service was held on Founders' Day at the Margaret K. Long Girls' School, Tokyo, Japan. The portrait of Mrs. Long which had been draped with the American and the Japanese flags was unveiled. President Hirai gave a short history of the life of Mrs. Long, mother of R. A. Long, and in memory of whom Mr. Long gave funds for the school.

On the same day a parents' association was organized at the school. It gives promise of being a great help to those in charge of the school. Just before Christmas the president of the parents' association entertained all of the teachers of the Margaret K. Long Girls' School, the primary school and the mayor of the village of Takinogawa, showing the friendly feeling toward the work which our missionaries there are trying to do.

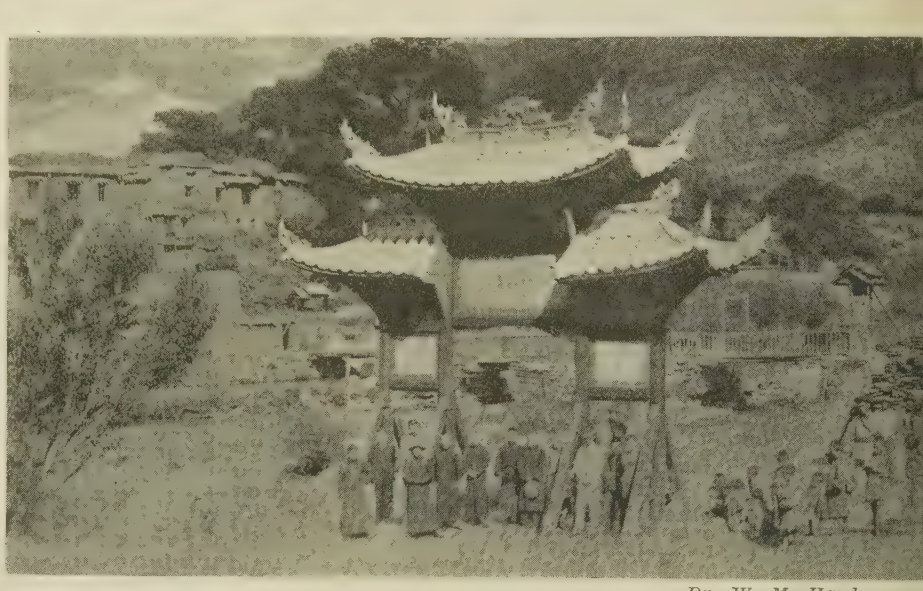
A Wonderful Service and A Wonderful Testimony

Recently, Dr. Wilgus Bach, of Jackson, Kentucky, an officer in the church at that place, Dr. Luther Bach, and two trained nurses, went to Hazel Green Academy to hold a clinic for the removal of tonsils and adenoids. There were twenty-six operations, twenty-five upon students of the Academy. The two surgeons made no charge for their services. The clinic was financed by charging ten dollars for each operation, to cover travel expense, cost of surgical supplies and services of various kinds. The clinic was a success in every way and made a very favorable impression upon the community. Dr. Duke, representing the State Board of Health, has examined the students recently and pronounces them the cleanest and healthiest that he has examined anywhere. He writes to President McGarvey as follows:

"We are all very much impressed with your wonderful institution and the great love and respect shown between teachers and pupils. I have never seen all pupils so far above the average in intelligence, and from a moral and religious standpoint I cannot see how your school could be improved."

R. A. Long's Vision Receives Substantial Endorsement

The *Longview Daily News* recent printed a letter from the general manag of the Weyerhaeuser Timber Company a nouncing that organization's decision to b a mill site at Longview, Washington, a erect a plant without delay. This is notable confirmation of R. A. Long's choi of a location for his model city, since t Weyerhaeuser Company is supposed to be t only lumber manufacturing concern in t world that is larger than the Long-B Lumber Company. R. A. Long's expressi of pleasure at this decision closes with the words, "No company in the United Stat has a higher type of men associated wi it." An interesting coincidence appears the fact that the general manager of t Weyerhaeusers is George S. Long. It good to see them side by side. He m match our Mr. Long in the production lumber and in the maintenance of a pe sonnel of high standing, but he has y to prove that he can do as much good wit the money he makes.

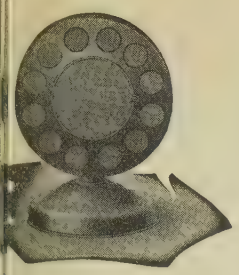


—Dr. W. M. Hardy

Memorial arch erected by the Chinese commander of Batang in memory of Dr. A. L. Shelton. Dedicated October 25, 1924.

Hidden Answers

1. In what is our brotherhood great?
2. Who is "Mother Ross"?
3. What is the Cathedral on the Hill?
4. What is President Calles' ambition?
5. "A church which cannot save its community———?"
6. Describe a burial in Africa.
7. Result of one membership crusade?
8. What three missionaries gave their lives for Tibet?
9. "We Also Are Ready!" For what?
10. What conference was recently held in Cincinnati, Ohio?



Station UCMS Broadcasting

LETTERS from Miss Lela Taylor and S. J. Corey have been received from Rio de Janeiro, Brazil, under date of March 14, telling of their good health and an excellent trip. They were planning on making several stops at interesting points en route to Montevideo, Uruguay, where they are attending the Congress on Christian Work in South America which convened on March 27. Other Disciples attending the conference are Mrs. Josephine M. Stearns, Mr. and Mrs. R. A. Doan, Mr. and Mrs. M. E. Baker, Mr. and Mrs. Samuel Guy Inman and Mr. and Mrs. E. M. Bowman.

The second annual Kentucky state circle meet is being held in Richmond, Kentucky, on April 24-26. Among the speakers is Miss Anna Clarke, superintendent of circles and triangles for the United Society.

Two distinguished and interested visitors at headquarters recently were Mr. and Mrs. William Morrow of Adelaide, South Australia. Mr. Morrow is president of our Federal Foreign Missionary Committee of Australia and vice-president of the Conference of Churches of Christ in that continent. As a member also of the South Australian Parliament, he is a Christian statesman of merited renown. The genuine interest evidenced by this couple for the missionary task being administered at St. Louis is only surpassed by their passion for the extension of the plea of the Disciples in our distant sister continent and the growth of the kingdom everywhere.

On March 22, Mr. Muckley dedicated the Minnehaha Christian Church, Minneapolis, Minnesota, assisting in raising $4,000 to complete payment on the building. With its new religious educational equipment and its former building practically made over, this church has a great outlook. The department of church erection is loaning the church $6,000.

J. H. Mohorter, of the department of benevolence, spent the past month in Southern California in the interest of the Massie Home building fund campaign. On Sunday, February 28, he addressed the Wilshire Boulevard Christian Church, Los Angeles, in the interests of this campaign. The $20,000 quota was accepted by the church and before Mr. Mohorter left Los Angeles, the quota had been raised. C. E. Smith and H. O. Hawley have been working on this campaign, with splendid results. Mr. Mohorter also addressed the First Church, Riverside, and the church at Alhambra, in the interests of this campaign.

The progress of the campaign for funds for the new building for the Massie Home is very satisfactory. Plans have been drawn and specifications are being written. There is a bare possibility that the plans will need to be changed. It is necessary to dispose of the lot secured two years ago, as La Manda Park has been taken into the city, consequently a street is being forced through the lot purchased for the Home. A special committee is seeking a new location. Two-thirds of the funds necessary for the new building, which is urgently needed, are assured. There are now thirty-three on the waiting list.

The many friends of Miss Ruth Musgrave will be interested in knowing that she has been resting at her home in Waxahachie, Texas, for the past month, prior to her removal to Mayo Brothers sanitarium at Rochester, Minnesota, where she will undergo a serious operation.

Up to and including March 5, 1,920 complimentary copies of the 1924 Year Book had been sent upon request to contributing churches and auxiliary organizations. In addition, 870 copies had been sold at one dollar per copy.

Mr. and Mrs. E. T. Cornelius of our Mexican mission, are resigning from the work on account of the educational problems they face in connection with their children. While their going will be a distinct loss to the missionary forces on the field, their presence and inspiration will be an invaluable gain to the local church and city where they locate.

The United Chinese Christian Society, to whom we have granted for one year the use of our building in San Francisco, seems to be growing in its work. We have had very favorable reports from Mrs. Dora Wing, superintendent of the building, and from the other workers among the Chinese people in San Francisco. Peter Wong, president of this society is one of our young men whom Mrs. Wing reports as "never wavering in upholding Jesus Christ as the Son of the living God and the Bible as the all sufficient rule of faith and practice." His life is a constant testimony for Christianity. The Christian Endeavor Union meets in the building twice a month with an attendance of from 100 to 200 of the young Chinese people. The Catholics erected a large church, educational and social plant about eight years ago. They claim a membership now of 1,200 and their solidarity and the strength of their school has enabled them to have over 600 young people in their classes. The many Protestant churches are finding the necessity of combining their strength. The Chinese Christian young people are aroused to this situation and intend to make their strength count.

Miss Daisy June Trout, head of the department of home missions, is in the Missouri Baptist Sanitarium, St. Louis, recovering from pneumonia.

Details are awaited regarding the death in Des Moines of Mrs. Laura DeLany Garst, one of the most radiant Christians of our fellowship, one of our first missionaries to Japan and mother of Miss Gretchen Garst of Japan.

A. F. DeGafferelly has just completed his first meeting as Diamond Jubilee evangelist. This meeting was held at High Point, North Carolina. The meeting closed March 1 with twenty-five additions. Mr. DeGafferelly organized a church with three elders and six deacons. A Bible school superintendent was elected and a woman's missionary society organized. Arrangements were made for a temporary building and for regular preaching services. The woman's missionary society sent an offering of $25 to the United Christian Missionary Society.

Miss Ida May Irvin will serve during June, July and August in the department of religious and missionary education as field worker. Miss Irvin has been for several years in the employ of the Christian Board of Publication and has spent the past year studying at Auburn Theological Seminary. She is an elementary worker of high order.

The survey committees on the oriental fields are busily engaged with the work of the survey. There have been received printed copies of the minutes for the survey conference held at Jubbulpore, India, November 29 to December 2, at which were present sixty-seven Indian delegates and "all of the voting missionaries (those having been in India at least one year) were present except four lady missionaries and one family. The new missionaries were present as non-voting members." A letter received recently from the survey secretary of Japan states that they have been busy working on their policy report, which was to go before the general committee at its March meeting, when the policy will be definitely adopted, subject to the approval of the annual meeting. In the meantime, work on other phases of the survey is going forward.

On March 15, G. W. Muckley dedicated the new University Christian Church at Enid, Oklahoma, where A. F. Wickes, our advisory architect, prepared the plans for a model religious educational building to be an example for the 200 ministerial students and those taking courses in religious education in Phillips University.

The church needed $5,000 to complete its share of the payment on the building and this amount was raised with an additional $546.

The department of church erection is loaning the University Church $30,000.

The sympathy of the family at headquarters goes out to H. L. Pickerill in the loss of his father, J. R. Pickerill of La Feria, Texas, who died at his home on March 30, after a lingering illness.

A cablegram from Mr. and Mrs. C. M. Yocum, who are in Africa in the interest of the survey, states that they are sailing from Matadi on April 30, which should put them in America early in June.

Station UCMS signing off for May.

Board of Education and Work of Our College

Dr. Charles R. Brown to deliver commencement address at Eureka. Summer schools at Texas Christian University, Phillips University, William Woods and Transylvania. Six-year development program for Drake University. Important results attending endowment campaign.

CHARLES M. WATSON, minister of the University Christian Church, Berkeley, California, returning from Norfolk, Virginia, where he was invited to deliver the dedicatory address of the new First Christian Church edifice there, visited Bethany College and spoke in the Memorial Christian Church at Bethany on the second Sunday in March. Mr. Watson is an alumnus of Bethany.

Dr. Peter Ainslie, minister of the Christian Temple, Baltimore, Maryland, was recently associated for two weeks with W. G. Alcorn, pastor of the First Christian Church, Fulton, Missouri, in a series of special services. During that period he gave a number of highly appreciated talks in the chapel of William Woods College at the regular chapel hour.

Texas Christian University, Fort Worth, Texas, through President E. M. Waits, has received a new scholarship of $160 annually. The scholarship was established by a local group of Phi Beta Kappas. It is to be granted to the student making the highest average in classes during the last two years and who is proficient in at least two outside activities. The scholarship is to be awarded for graduate study only.

Dr. Charles R. Brown, dean of the Divinity School of Yale University, will deliver the commencement address of Eureka College on the morning of June 9. His theme will be "The Best Use of Knowledge." C. C. Carpenter, pastor of the Central Christian Church of Peoria, will give the baccalaureate address on Sunday morning, June 7, in the Eureka Christian Church.

The ten days' meeting conducted by Dr. Charles R. Scoville, Mrs. Scoville and Mr. Farris at Texas Christian University, Fort Worth, Texas, resulted in one hundred and fifty accessions. Upon the closing day of the meeting $21,000 was pledged toward the new University Christian Church to be erected near the university campus.

One of the delightful social functions of the year in the life of Transylvania College and allied institutions was a reception given at the beginning of the spring semester by Dr. and Mrs. A. D. Harmon to the patrons and friends of Hamilton College in honor of Miss Hilda Threlkeld, the new dean of Hamilton. The position of Dean of Women had been supplied by Mrs. Harmon for a year and a half.

Dr. Randolph Clark, eighty-one years old, one of the founders of Texas Christian University, now serving as chaplain of the Texas State Senate, who has been confined to his bed at St. Joseph's Hospital, Houston, Texas, for several weeks as a result of an automobile accident, is making rapid improvement. Mr. Clark is the father of Mrs. R. F. Holloway, president of Randolph College, Cisco, Texas.

At least two of the colleges of the Disciples listened in on the president's inaugural address on March 4: Cotner, at Lincoln, Nebraska, and Butler College at Indianapolis. The scientific departments of the institutions installed radios with loud speakers on the platforms of the chapels and the student bodies gathered and felt the thrill of the patriotic features of the inaugural service.

A great and notably fruitful evangelistic meeting closed at the Central Church, Spokane, Washington, the seat of Spokane University, on Sunday evening, March 1. The meeting was conducted by Dr. Jesse R. Kellems and his associate, Mr. Richards, and resulted in 531 additions. It takes rank as the evangelist's greatest western meeting. Henry A. Van Winkle is the minister of this strong church.

March 2, Jesse M. Bader delivered two addresses before the students of Lynchburg College, Lynchburg, Virginia. He spoke at the chapel hour on "The Worth of a Man" and asked the students to consider, "What are you worth to yourselves, to others, and to God?" Addressing the Ministerial Association, he spoke on "The Herald of the Evangel." Mr. Bader has just closed a highly successful meeting with C. R. Stauffer and the Ninth Street Church of Washington, D. C.

William Woods College, Fulton, Missouri, is concerned to care for the health of the student body. It has fitted up a ward hospital with splendid modern conveniences with a trained nurse, Mrs. Longmire, continually in charge. By promptly isolating cases of sickness and providing the very best of care the health of the student body is maintained at a very high average.

During the illness of Dr. Allan B. Philputt, pastor of the Central Christian Church of Indianapolis, Dr. H. O. Pritchard, the general secretary of the Board of Education, has supplied the pulpit for several Sundays. Dr. Philputt was stricken with a severe attack of La Grippe from which he is slowly recovering.

The *Hiram College Advance,* alumni organ of Hiram College, is featuring the eminent alumni of the institution and incidentally demonstrating that James A. Garfield is not the only distinguished individual that studied on Hiram Hill. Dr. Allyn Young, head of the department of Economics, Harvard University; Dr. Jay W. Hudson, head of the department of philosophy, the University of Missouri; and Vachel Lindsay, poet, have received atte tion in recent numbers.

According to figures recently publishe the four colleges of the Disciples of Chri showing the largest enrollment for the c lege year 1924-25 are as follows: Dra University, 2,000; Butler College, 1,60 Texas Christian University, 1,300; Ph lips University, 1,000. The figures in ea case approximate the nearest hundreds.

Eureka College, Eureka, Illinois, has du ing the past three years increased its fina cial foundations in a most substantial wa Along with the strengthening of its m terial basis the college is making forwa strides academically. Upon a recent trip New York City President Wilson made a rangements for the coming of a new profe sor in the department of education. Professo Silas Jones, who has been teaching in bot the education and psychology departmen will hereafter devote his time exclusively psychology. Professor Ernest E. Higdo now in Columbia University, will assume h duties as head of the department of r ligious education next September. Add tions to the departments of English litera ture, history, social science, and biology a pointed out as needful and are under co templation.

At a recent meeting of the Aylswort Club, the ministerial group of Cotner Co lege, Bethany, Nebraska, Dr. William Princ Aylsworth told in an abbreviated way th story of his life experience as a minist At Columbus, Ohio, he served as chapla of the House of Representatives and cam to know William McKinley well. In clos ing his talk Dr. Aylsworth gave the youn men a little practical advice. He said "Never think of being a second rat preacher. Aim high. You will never hi the sun if you aim at a stump. Keep u with the times. Study nature. Study me Know your Book, and remember that you greatest message is not what you say, bu what you are."

William Woods College, Fulton, Missouri will hold its first summer school June 8 t July 20, a six weeks' course. Texas Chris tian University, Fort Worth, Texas, wil hold one undivided term of nine weeks, Jun 8 to August 6. Phillips University, Enid Oklahoma, will hold two terms. They ar announced to be held June 1 to July 2 and July 27 to August 22. Transylvani College will hold one term of nine weeks beginning June 16 and closing August 14 Opportunities for pursuing special courses training for the teaching profession, an making credits toward graduation are th objectives that should lead the interested student to investigate the advantages of fered in these summer schools. A catalogu or circular of information may be secured

addressing the presidents of the institutions.

Mrs. F. F. Grim, née Ethel McDiarmid, ad of the English department of Atlan- Christian College, Wilson, North Caro- a, died at Wilson and was buried at ncinnati, Ohio, February 25, 1925. Mrs. rim was a daughter of Hugh McDiarmid, sociated with Isaac Errett on the edi- rial staff of *The Christian Standard,* for veral years president of Bethany College d later dean of the Bible department of iram. Professor Errett McDiarmid of exas Christian University is a brother of rs. Grim. A very impressive memorial rvice was held in the college chapel at Vilson on Thursday morning following the neral. Mrs. Grim held a very high place the esteem and affection of the faculty nd student body at Atlantic Christian Colge.

Drake Projects Six-Year Program

Drake University, Des Moines, Iowa, has nceived and definitely formulated a six- ear development program that will involve n expenditure of $3,000,000. Dr. More- ouse, the president, urges that a "contin- ous substantial growth of the university in rollment makes such a development pro- ram imperative, if Drake is to continue serve its constituency to successful ad- antage." The program calls for $1,500,- 00 for endowment, the erection of a re- gious education building, a woman's dor- itory, a stadium, an arts and science uilding, a law building and additional quipment and improvements in the pres- nt plant. An intensive endowment cam- aign is now being waged in Iowa under he direction of E. C. Lytton, the business anager of the university, which is making gratifying progress.

Department of Endowment Doing a Great Work

The department of endowments of the Board of Education of Disciples of Christ, Dr. H. H. Harmon, director, reported the following results February 28: total of pledges in the Cotner Crusade, $385,507.50; Phillips Crusade, $523,167.00; Transylvania, $791,531.45. Several highly important results are attending the work of these crusades: 1. Fundamental to every endowment campaign is a thoroughgoing scientific survey which is not only an inventory of the resources of the college, but also reveals its needs in the light of true educational standards. It analyzes its problems and offers invaluable suggestions for the future developments of the institution.

2. These campaigns are very substantially increasing the supporting bases of the colleges.

3. They are crystallizing sentiment and unifying the supporting constituencies of the institutions.

4. They are making friends for the cause of Christian education and making stronger the foundations of our whole cooperative program of work.

Death of a Noted Author

James Lane Allen, author of *Flute and Violin, A Kentucky Cardinal, Aftermath, The Alabaster Box, The Choir Invisible,* and *A Cathedral Singer* and other books, died in a New York hospital Wednesday afternoon, February 19, after an illness of four months resulting from a general physical breakdown. In accordance with Mr. Allen's request the funeral services were held at the grave in the Lexington, Kentucky, cemetery. Dean Thomas P. Macartney of Transylvania College and Dean W. C. Bower of the College of the Bible were among the pallbearers. Mr. Allen was a graduate of Transylvania, with the highest honors in the class of 1872. He took his Master's degree at Transylvania in 1877. From 1877 to 1879 he was the principal of the academy of Transylvania College. Afterwards for one year he was professor of Latin at Bethany College, Bethany, West Virginia. He was seventy-six years of age.

G. I. HOOVER.

How to Spend Sunday

By H. L. PICKERILL

ON May 10th, 4,000,000 Christian Endeavorers in one hundred different religious bodies in nearly every country of the world will bring their vigorous and daring minds to discuss the perennial question "Where and How Should We Spend Sunday?"

To recognize the nature of the problem assists greatly in its solution. It was a relatively easy matter to live under the old Jewish law before the minutæ of tradition overloaded it with excess baggage. One knew exactly what kind and what amount of activity one could engage in and still be within the limits of the law.

Christ did not prescribe detailed instructions about this holy day. Probably it was because he recognized that rules and laws are at best of a temporary nature. Conditions change and render certain rules ineffective, but great fundamental principles are eternal and can be applied to all conditions and periods of the world's life.

Christ gave us a great principle for the observance of Sunday: "The Sabbath was made for man and not man for the Sabbath." It is like many of the great statements of Jesus. He said this after they criticised him for plucking the grain and eating it on the Sabbath. His test of our conduct on Sunday would seem to be, does it build us up and bring the abundant life? At the outset we are convinced we must think it through.

We in America are branded by many Europeans as being very superficial. The criticism may be just. Strength of personality and greatness of character cannot be produced merely by continuous activity and the fevered haste of work and amusement. Somewhere along the way we must become acquainted with ourselves and take an inventory of our resources. The great religions of the world did not have their beginning in the rush and noise of the city streets but rather in the quiet of nature's haunts or the sacred places where men knelt to pray and meditate. If youth would be wise to know the inner meanings of life, to see with vision clear the road to true success, to grow a soul that would draw others to this royal highway, let him on Sunday "take time to be holy."

I have sat in the pew of the little church at Alexandria that bears the name plate of George Washington. There he was accustomed to worship each Sunday while he resided at Mount Vernon. His strength of character and unselfish devotion to a great cause must have had their rise in such an atmosphere of worship. The pew which Garfield seldom failed to occupy on Sunday is marked in the Vermont Avenue Christian Church in our own nation's capital. Gladstone, the great English statesman, never let the pressure of affairs keep him from the worship of God. Roosevelt wrote interestingly on the reasons for church attendance and proved the validity of his arguments by testing them. During the most tragic days of the World War, when Marshal Foch had more responsibility than had ever come to a general in all history, he took an hour each day for prayer in a cathedral. Divine worship will bring to youth, and to all, a source of strength and satisfaction that is unknown to those who do not seek this relationship with their fellow men and the source of all power.

Prayer, meditation and public worship should give youth compulsion and urge that is satisfied only in a challenging service. God's holy day should provide every vigorous youth a task commensurate with his strength and ability, a task for which he receives no compensation but that inner satisfaction that compensates all good work.

If we would face the task of Monday with new strength of mind and recreated physical energies, Sunday must also be a day of study and recreation. This does not mean study should predominate nor that this study should be regular school work. Rather we should use a part of the day for the study of the Scriptures or the reading of some good book which enlightens and uplifts the mind.

A new understanding of the fourfold life that Christ lived and taught is rapidly bringing us to a new conception of the conservation and development of our physical powers. Our bodies grow weary of the routine of school or office or farm. A part of Sunday should be spent in relaxation; some in the recreation that comes from a mental change. Recreation and rest are not always obtained in idleness. Indeed it is most often found in a change of occupation and service which may be afforded by this one day in the week.

America has been moving rapidly toward a disregard for the sacredness of Sunday. No nation can long occupy a position of moral and religious leadership that fails to honor the Creator on this day that is set apart. Our youth are challenged to create in our national life a new type of Christian citizenship; an intelligent spirituality that knows and feels that our freedom and culture can be made permanent and secure only as they are undergirded by godliness.

The church is increasingly relying upon its youth to give definite assistance in the solution of the problems of our day. May we, the youth, not disappoint the church as we frankly and earnestly face this problem in our Endeavor groups on May 10th.

Speaking of Books

This habit of reading, I make bold to tell you, is your pass to the greatest, the purest and the most perfect pleasures that God has prepared for his creatures. . . It lasts when all other pleasures fade.—Trollope.

Mother Ross Writes Again

MOTHER ROSS is finishing her book of devotions, which will bear the subtitle "Meditations of Mother Ross" at her beloved Southern Christian Institute. "Sweetest place, and there is a filmy tapestry of precious memories all about me. I am in my old room and the view out of the west—infinity itself—away towards the sunset where the embers burn low. Do you think they can make devotional readings out of what I am sending to you? I worship more looking at sunrise and sunset, flowers, trees and birds than I do reading. I only have one hope for this book—that is, that folks will love me so they will like the book as they do my speeches. Carlyle said, 'If a book comes from the heart, it will reach the heart, and that beats all art or authorship.'"

"Books," "Stars," "Trees," "Birds," "Mothers," "Child and Youth," "Flowers," "Years," "Old Age," "How to Pray," "Our Country," are the themes she is using, "the things about which Jesus talked," she says, and she is including the bits of poetry and apt quotations that are always a characteristic and delightful part of her heart-talks to the friends who greet her from every state in the union.

The book will be completed by the first of June and will be used by the women's missionary societies in their devotional program during the coming year. Mother Ross is looking forward eagerly to this visit, every month, with the women of our churches. The chapter on "Stars" is given advance publication in this issue of WORLD CALL.

The Who, What and Where of Foreign Missions

ONLY one thing is more fascinating than a perfect map of a land in which one is deeply interested, and that is visiting the land. And the visit would lose half its charm and three-fourths of its value without the map. Missions have made such rapid progress in the last decade that for several years most of the available maps have been inadequate and unsatisfactory. We endured the lack in expectation of the *World Missionary Atlas* that has now appeared. This splendid work more than realizes our highest hopes. Its twenty-nine map plates in colors are marvelous productions from the house of John Bartholomew & Son, Edinburgh. Each plate is 17¾ by 13 inches, and most of them include several supplementary maps. The book as a whole is 10 by 14½ by 1 inch. The colors of the principal maps indicate the altitudes almost as perfectly as relief maps could. On supplementary maps the same graphic method shows density of population, occupations, religions, climate and commercial conditions.

A directory of all the foreign missionary societies of the world occupies 56 pages of the volume, elaborately tabulated statistics of all missionary activities 103 pages, general descriptive notes of all mission countries 31 pages. The indices which make every item of information instantly available fill 40 pages.

The remarkable progress of foreign missions revealed by this book we set forth at some length in March WORLD CALL. From time to time we shall take occasion to draw more from its treasures. All of these references and quotations we trust will stimulate our readers to secure the atlas for themselves. Through the high consecration of the Institute of Social and Religious Research they can make the purchase at two-thirds the actual cost of production.

This atlas grew naturally out of one which appeared in 1903 and another which came out in 1911 and also *World Statistics of Christian Missions,* which appeared in 1916. Professor Harlan P. Beach of Yale University, senior editor of this volume, was editor of the 1903 atlas and joint editor of the 1911 book. Charles H. Fahs, librarian of the Research Library of New York, was associated with Dr. James S. Dennis and Professor Beach in compiling the 1911 atlas. Of course many men and women cooperated with these able and experienced authors to produce this encyclopedic work. The entire Christian world is indebted to all of them for this mass of fresh and accurate information presented in the most attractive form.

Found on the Bargain Counter

CERTAINLY it must be lack of publicity and not failure of appreciation that has thrown upon the publisher's bargain counter George Matheson's *Rests by the River.* This volume contains much of the best and most characteristic work of the man who wrote the universally loved hymn, *O Love That Wilt Not Let Me Go.* There are 367 pages in the book. Each of the 104 chapters is an exposition of some favorite text. One of these chapters is reproduced here in the belief that nothing we could compress into the same space could prove more helpful to our readers, and in the hope that this taste will cause them to exhaust the publisher's stock in short order.

Books Reviewed in This Issue

ALTAR SONGS, *Meditations of Mother Ross,* By Mrs. Elizabeth Ross. Powell & White, Cincinnati. $1.00

WORLD MISSIONARY ATLAS. Institute of Social and Religious Research, 370 Seventh Avenue, New York. $10.00.

RESTS BY THE RIVER. By George Matheson. George H. Doran Company, New York. Regular price $1.25, bargain price sixty cents.

What Makes Life Worth Livin

The kingdom of heaven is like u treasure hid in a field, the which when man hath found, he hideth, and goeth a selleth all that he hath, and buyeth th field.—Matthew 13:44.

Why did the man buy that field? Ev spectator of the transaction would ha given a wrong reason. Some would ha said, "He has bought it for its great e tent of ground." Some would say, "] has purchased it for its abundance of tr and fruits." Some would exclaim, "] wants a large pasturage for his cattle Some would cry, "He evidently designs build houses." And yet not one of the surmises would have been near the mar The man bought the field for the sake something which was hid.

I believe this is the universal practice. think we all buy the world's field, not f the sake of that field, but for the sake a little unseen thing that happens to within it. That unseen thing is love; *th* is the treasure hid in the world's fiel Have you considered how much the field indebted to that hidden treasure? * * *

Nobody would care for his field of labo if he did not associate it with some or hidden in his heart. Why is that frien of yours so eager in exchange and marke place? It is because he hears in fancy th prattle of his children's voices and sees i imagination the warm household fire. Wh is he beating for entrance at the doors society? It is because it will gladden th life of her who wears his nuptial ring. Wh is he seeking the plaudits of the multitude It is in the hope that a certain one wi hear them—only one—the one hid in h heart. Love, or the hope of love, is th wellspring of all labor; I buy the field f the sake of its invisible treasure.

And so, my Christ, I buy this world f the sake of Thee! I do not think th world is worth the price without Thee; is too dear a purchase. It is the love Thee that gives value to my field. I hav heard men say, "A Christian cannot lo the world"; but I say, "A Christian h alone the right to love the world"; it *worth* loving in Thee! I have become *eag* for the world through the love of The I should like to be *rich* for Thee; I wou have diamonds from the mine and pear from the ocean—to give Thy hungry brea I should like to be famous for Thee; would be a leader of all fashions if I cou lead Thy wanderers home. I should li to be gifted for Thee; I should covet t ing a great novelist if I could paint Thi image in a human soul. I should like be joyous for Thee; it is when my hea is gladdest that I minister most to T sons of sorrow. *Thou* art my field of e terprise, O Christ! I would sing for T sad; I would work for Thy weary; I wou husband for Thy homeless; I would ove flow for Thine orphans; I would prosp for Thy poor; I would be crowned wi glory and honor for the comforting of T brother's pain. Thou hast made it wor while for me to buy this field.

An Old Method in the New West

By HAROLD E. FEY

Ray E. Hunt

THE First Christian Church of Lincoln, Nebraska, Ray E. Hunt, minister, has just completed the first phase of a very successful membership crusade. Beginning Sunday, March 16 teams including nearly one hundred people, going two by two, visited in the homes of those it was hoped might be interested.

The visitation was continued every night for a week, and since that time for one night each week, to conserve results and cultivate new prospects. To date, one hundred thirty-five decisions have been made, either to make confession of faith or to take membership with the church. At each service of the church more are being received.

The work of the First Church has demonstrated that a very ancient plan of evangelism is still effective. Perhaps not many of the business and professional men and women who tramped the city streets in quest of listeners to the old, old story, considered themselves successors of the first evangelists. But those who saw them return aglow with joy over another soul saved, considered them such.

Jesse M. Bader, superintendent of evangelism of the United Christian Missionary Society, was present during the latter part of the first week. He assisted in the personal visitation, led in the inspirational services of each evening, and on Sunday March 22, preached great sermons both morning and evening. During this day alone, seventy people united with the church either by confession or by statement.

C. I. Van Petten, an insurance man, led the committee of laymen in charge of the campaign. About a hundred members of the church participated as visitors. Every night at the supper hour, about twenty-five teams broke bread together, listened to a short inspirational talk, and then went forth two by two. Their prospect list included forty-one men, forty-five high school students, sixty-four older young people, and two hundred fifteen families. Nearly five hundred interviews were held during the week.

It is folly to attempt to tabulate the results of this week of evangelism. Perhaps the most immediate and outstanding effect was the one which was entirely unexpected by the solicitors—namely a renewal of spiritual springtime in the Christian lives of the visitors themselves. One great business man came into the church office early on the morning following his first calls. "We had only five people to see last night," he said, "and we won them all. If we had been sent to Bob Ingersoll himself last night, we would have made him a member of this church."

An untiring worker behind the scenes in the crusade was Miss Lura Aspinwall, director of religious education at First Church. Hers was the work of preparing the lists of prospects, assigning the work of the teams, and arranging for cars to carry the teams. A large share of the success of the crusade was due to her thoroughness.

Four juniors, twenty-four high school people, eighteen young people, three husbands whose wives already were members, sixty married couples, many of whose children were in the church school, and twenty-six other adults, have been won by the crusade to date. And it is expected that every week until Easter will bring more.

Missionary Illustrations of Uniform Sunday School Topics for May

May 3, Benefits of Total Abstinence

The most striking thing in the temperance movement in Mexico is the part labor is playing. While Mr. Gompers was leading the American Federation on to a light wine and beer platform on this side, Dr. Osuna and others were leading the Mexican Federation on to a prohibition platform on the other side. At their recent meeting in Jaurez a prohibition resolution was passed without a dissenting vote. The plan supported in it was to prohibit strong spirits immediately through federal law, then to gradually diminish the sale of lighter liquors and make the nation dry within the next four years. . . . Through the twofold principles of temperance education and local option Mexico will gradually and surely become dry territory, if men like Calles and Obregon are continued in power.—*Alva W. Taylor*, page 18, this issue WORLD CALL.

May 10, Philip and the Ethiopian Treasurer

The Women's American Baptist Home Mission Society have as part of their work in Central America, a very fine girls' school in Managua, Nicaragua. The government has officially recognized the school, thus increasing its prestige in the community. The following most interesting story is reported about the school in *Missions*.

"One Thursday night a prayer meeting was held in the home of a believer on the outskirts of the city. Don Arturo, a native who was converted and trained under Baptist leadership, preached touchingly and convincingly about the Living Christ. The next morning a wan little slip of a girl about twelve appeared at the school gates and asked to see Christ. The missionary teacher, thinking she meant one of the images which are so common in the Spanish homes, explained that they did not worship or bow down to idols in that school. She seemed much perplexed, and stumblingly said, 'But I want to see the Living Christ whom you have here. I want to know him—the one the man told about last night.' She lived in a house across the street from the home where Don Arturo had spoken the evening before. Having heard of the living Christ she had set out early in the morning to find him. Like the Greeks of old she 'would see Jesus.' As a little sequel it may be added that she found him there at the Managua school, as have many others who come seeking daily for something better than their starved, thwarted lives have ever known. For this, truly, is the school of the Living Christ."

May 17, Saul Becomes a Christian

Lesson VII. One cannot in a few words tell the story of Feng Yu-hsiang, "The Christian General" in China. The first impulse came to him after his conversion in 1912 at Peking, that China could only be saved by Christ coming to the Chinese. He was but a petty officer in the army but he determined to make the most of his field and let every soldier who came under his command, know something of Christ. The second great impulse came when a crazed soldier attempted to shoot the general and killed Dr. Logan, a missionary in Hunan. That another had died in his stead, for him, brought a great revelation of how Christ died for us. He bought a large tent which, like the Tabernacle of old among the Israelites, was pitched in the midst of his increasing army. Upon the poles of this he had inscribed, "He gave his life that I might have life." Over half of his 40,000 men are intelligent believers.

ELLIOTT OSGOOD.

May 24, Saul Begins His Great Career

There is no greater evangelist in India than Sundar Singh. He is not interested in creeds or denominations but preaches everywhere the pure gospel. When he was 23 years old he decided to become a Sadhu or "Holy Man," giving his whole life to preaching and he still wears the long saffron robe of the Sadhu and owns little else. For the first four years he traveled about from village to village and later attended St. John's Divinity School at Lahore, still living as a Sadhu and adhering to the Sadhu idea of having no earthly possessions. In 1918 he made a world evangelistic tour which brought the attention of the religious world to this zealous Christian Indian. Since his return he spends the winters on the plains of India and in the summer travels from village to village in south Tibet, holding meetings at various missions and inspiring the missionaries as well as the native Christians.

ZONETTA VANCE.

May 31, Peter at Lydda and Joppa

In Dr. Butchart's annual report of medical work in Luchowfu when he began in 1897 are these words: "The first operation was an emergency one for which we were little prepared. A Chinese doctor of the old school called me in consultation. I saw that immediate operation was the only thing that might save the man. They consented and we operated that night. The future of our work hung upon that night's work. Providentially it was successful. The city came to know me as the foreigner who had operated upon Mr. Liu. People came in great numbers when later Mr. Liu had hung in the hospital a beautiful lacquered tablet inscribed, "Benefits received here influence all China."

Greatest Easter in History

Each succeeding year the churches of all communions are putting increasing emphasis on the anniversary of our Lord's resurrection. This is especially so among Disciples of Christ. Sermons, music and flowers all stress the triumphant theme of the day. With most congregations it is the greatest day of the year in evangelism; all efforts at winning men to Christ reach their climax on Easter Sunday. It is the annual offering day for one of the most universal appeals of our fellowship; formerly benevolences and now by exchange from Christmas, ministerial relief. Of course Sunday school and church attendance come to peaks on this glad day. A greater volume of telegrams than ever before have poured into the headquarters of the United Christian Missionary Society for Jesse M. Bader, national superintendent of evangelism. WORLD CALL is just going to press but cannot refrain from giving its readers a few messages to indicate the character and hint at the contents of hundreds of others.

Great services in First Church today; 5,118 men in Bible class; over 6,000 in Bible school with $2,500 offering; 96 pre-Easter additions, 60 by baptism.—*Harry G. Knowles, Little Rock, Ark.*

First Church, had 41 additions Easter, making total of 134 since February 1. Bible school attendance 509 with offering of more than $250. *Samuel G. Buckner, Fort Smith, Ark.*

Additions 25, 13 by baptism, Central Church, since January 1; ministerial relief offering, $100.—*A. L. Cole, Texarkana, Ark.*

Ninety-seven additions at First Church since January 1; 837 in church school today; offering $450.—*Robert N. Simpson, Birmingham, Alabama.*

Additions since January 1, at First Church 74; Bible school attendance 862; offering $646; additions Easter, 30; life work recruits 7.—*Meade Dutt, Fresno, Cal.*

Central Church added since January 1, 92; Easter 43; Bible school attendance 676; ministerial relief offering $100. Union sunrise service, 8,000.—*Clifford A. Cole, Glendale, Cal.*

Additions since January 1, at First Church 252; Bible school attendance 3,593; offering $474.67; additions to church 22, total to date 274.—*Geo. P. Taubman, Long Beach, Cal.*

Added since January 1, at Wilshire Boul., 62; 400 in Bible school; offering for ministerial relief $450. Great communion service Good Friday night.—*M. Howard Fagan, Los Angeles, Cal.*

Additions First Church since January 1, 95; Bible school attendance, 424; offering, $200.—*H. O. Breeden, Oakland, Calif.*

Additions, 61; today, 27; Bible school attendance, 502; offering, $193; sunrise prayer meeting, 51.—*J. H. Wilson, Sacramento, Calif.*

Eighteen confessions for Easter; 65 additions since January 1, under Benj. L. Smith, supply pastor; offering $600; Bible school attendance 440.—*W. E. Crabtree, San Diego, Cal.*

Added today, 153 in meeting at First Church, held by William J. Lockhart and the Harbisons; closed tonight turning crowds away from convention auditorium. Total confessions, letter and statements including 25 life recruits, 822. More than 10,000 in our sunrise prayer meeting in Garden of the Gods. Bible school attendance 1,605; 450 men. Generous giving throughout day.—*Floyd A. Bash, Colorado Springs, Colo.*

Total added at First Church since January 1, 32; Bible school attendance 540; ministerial relief offering $350; added to church 25; attendance sunrise service 25.—*L. O. Bricker, Atlanta, Ga.*

Total added at Columbia Heights since January 1, 56; today 24; Bible school attendance 475; attendance union sunrise service 12,000; ministerial relief offering $133.—*Harvey Baker Smith, Washington, D. C.*

Added today 18 at Ninth Street, making 336 responses since January 1; 1,869 in Bible school; $268.91 offering. 415 added during past year.—*C. E. Stauffer, Washington, D. C.*

Bible school attendance 767; 107 at sunrise service; 35 added today, 53 added since January 1; offering for aged ministers $275.—*LaVerne Taylor, Springfield, Ill.*

Added since January 1, 67; today 20; Bible school attendance 633; sunrise service, 35; offering for ministerial relief $336. Greatest day in history of First Church.—*Wm. F. Rothenburger, Springfield, Ill.*

Great day. 1,069 in Sunday school; $100 offering; 80 additions making 102 during pre-Easter campaign at regular services.—*L. H. Hooe, Lincoln, Illinois.*

One hundred ten came through rain to sunrise service; largest Bible school in history, 528; offering over $200; additions, 20; 30 since January 1.—*H. O. Wilson, Marion, Ill.*

In Central Church campaign 103, 19 today. Offering $810.—*C. C. Carpenter, Peoria, Illinois.*

Additions since January 1, at Central Church, 22; today 12; Bible school attendance 537; ministerial relief offering $230.50.—*John R. Golden, Decatur, Ill.*

Added since January 1, 53; today, 16; Bible school attendance 521; ministerial relief offering, $110; attendance sunrise service 55.—*Samuel E. Fisher, Benton, Ill.*

Added since January 1, 30; Easter, 17; Bible school attendance 250; ministerial relief offering, $151.—*James Q. Moore, Sterling, Ill.*

Bible school attendance at Central Church, 1,073; offering $407.75; church attendance 1,424; additions 46; total since January 1, regular services, 108; sunrise prayer meeting 260; baptisms 24.—*O. L. Hull, Anderson, Ind.*

Added since January 1, 105; today 48; Bible school attendance 1,210; offering $285.—*Wm. B. Mathews, Bloomington, Ind.*

Added since January 1, 32; Bible school attendance 475; ministerial relief offering $226.91.—*Geo. H. Ramsey, Evansville, Ind.*

Added since January 1, at Third Church 224; today, 100; Bible school attendance, 3,616; sunrise service, 50; ministerial relief offering $593.—*T. W. Grafton, Indianapolis, Ind.*

Added since January 1, 92; Bible school attendance, 510; sunrise service, 74; ministerial relief offering, $300.—*M. H. Garrard, Kokomo, Ind.*

Additions, 168; Bible school attendance, 1,028; offering, $150; sunrise service attendance, 75.—*J. Newton Jessup, LaFayette, Ind.*

Attendance sunrise service, Central Church, 77; Bible school, 501; 32 additions; self-denial offering for missionary budget, $404.—*B. H. Bruner, New Albany, Ind.*

Added since January 1, at Olive Branch Church, 134; today, 40; Bible school attendance 1,021; sunrise service, 156; ministerial relief offering $131.28.—*Ephraim D. Lowe, Indianapolis, Ind.*

Sunrise prayer service attendance, 105; Bible school, 1,142; offering for ministerial relief, $520; added today 30, making 7 in few weeks.—*LeRoy F. Sargent, Newcastle, Ind.*

Added since January 1, 78; today, 36; Bible school attendance 1,010; sunrise service, 125; ministerial relief offering, $254.—*Elmer Ward Cole, South Bend, Ind.*

Triumphant day at Capitol Hill with 64 additions in pre-Easter period, making 415 in 15 months.—*N. C. Carpenter, Des Moines, Ia.*

University Place Church enthusiastic about Kellems-Richard meeting; 83 additions today; total 392; large percentage of confessions. Wondrous fellowship.—*Medbury and Mathieson, Des Moines, Ia.*

Attendance sunrise service, 100; Bible school, 720; collection $267; additions today 18, making total since January 1, 135.—*G. E. Purdy, Oskaloosa, Ia.*

Added since January 1, 64; today, 32; Bible school attendance 1,496; sunrise service, 65; ministerial relief offering $337.09.—*Garrett W. McQuiddy, Independence, Kans.*

Added since January 1, 38, today, 17; Bible school attendance 1,051; sunrise service, 55; ministerial relief offering $150.—*Wallace R. Bacon, Atchison, Kansas.*

Added since January 1, at Central Church 45; today 18; Bible school attendance 453; sunrise service, 200; ministerial relief offering $173.58.—*Chas. A. Finch, Kansas City, Kans.*

Added since January 1, First Church, 60; today, 48; Bible school attendance, 1,226; sunrise service, 110; ministerial relief offering $171.—*F. F. Walters, Hutchinson, Kan.*

Added since January 1, 41; today, 7; Bible school attendance 1,216; sunrise service, 60; ministerial relief offering, $128.—*F. E. Pettit, Pittsburg, Kan.*

Added at Grandview Church, since January 1, 66; today, 27; Bible school attendance, 525; ministerial relief offering, $157.—*J. E. Anderson, Kansas City, Kan.*

Added at Third Church since January 1, 41; today, 2; Bible

ool attendance 479; ministerial relief offering $124.—*H. J. ers, Topeka, Kans.*

Attendance sunrise prayer service, 60; Bible school, 630; 3 fessions. Bradford closed stewardship campaign with 234 ers.—*W. E. Babb, Girard, Kans.*

Attendances by churches for pre-Easter meetings with total additns, January 1st to date: Central, 10,501, with 60 additions; irview, 8,454, with 86; Hillside Avenue, 6,090, with 114; Indiana enue, 903, with 9; Linwood, 1,819, with 16; Riverside 5,609, h 125; South Lawrence, 8,924, with 127; West Side, 5,444, with Easter offering approximately $800.—*Howard Scott, chairman the Simultaneous Campaign Committee, Wichita, Kans.*

Added on Easter, 26; Bible school attendance, 557; sunrise vice, 150; ministerial relief offering, $207. Total added since nuary 1, 34.—*W. E. Ellis, Paris, Ky.*

Added on Easter Sunday, 3; Bible school attendance, 501; sunse service, 35; ministerial relief offering, $185.—*W. K. McGowan, ensboro, Ky.*

Additions since January 1, 17; Easter Bible school, 946; minisrial relief, $200; sunrise service, 75.—*E. S. Smith, Hopkinsville, y.*

Bible school attendance, 636; offering, $325; added to church, .—*M. O. Sansbury, New Orleans, La.*

Added since January 1, 27; today, 13; Bible school attendance, 5; sunrise service, 56; ministerial relief offering, $130.—*C. M. eidler, Mt. Rainier, Maryland.*

Total additions, 18; attendance, 870; offering, $257.69; additns today, 6; sunrise attendance, 150. Church packed.—*Wm. M. rment, Hagerstown, Md.*

Largest crowd in history of Country Club Church at Easter geant. Sunday school exceeded goal by 28; offering, $348.50; additions.—*George H. Combs, Kansas City, Mo.*

Forty-one added, thirty-two by baptism; whole families came, grandmother of eighty-three and her grandson, thirty-five.—*dgar Lloyd Smith, Everett, Mass.*

One hundred ninety additions since January 1 at Jackson Boulerd; 1,700 added in two years and four months' ministry. $5,500 id in cash through Bible school last Lord's Day; 650 at nrise prayer meeting; 1,969 in Bible school.—*L. M. Dorreen, ansas City, Mo.*

Six hundred and forty in Bible school; offering, $700; fifty-one ditions.—*R. E. Snodgrass, Maryville, Mo.*

One hundred and fifty-seven additions at Central Church since anuary 1; 200 at sunrise prayer service; 1,164 in Bible school. mount for ministerial relief, $500.—*J. W. Darby, Kansas City, Mo.*

Oak Park Church added seventy-seven during the pre-Easter ampaign; 111 at sunrise prayer meeting; 616 in Bible school; ffering, $215.98.—*L. E. Lakin, Kansas City, Mo.*

Fifty-seven additions at First Church; attendance at Bible school, 76. Will send $200 offering.—*A. W. Kokendoffer, Sedalia, Mo.*

Forty-two additions on Easter; Bible school attendance, 509; ffering, $161.52.—*C. J. Armstrong, Hannibal, Mo.*

Eleven additions since January 1; Bible school attendance Easter orning, 373; offering, $180.—*Horace W. Hughes, Fayette, Mo.*

Twelve additions in pre-Easter campaign; 347 in Bible school; ffering, $190.—*G. M. Anderson, Maplewood, Mo.*

Union Avenue Church had fifty additions on Easter, 138 since anuary 1. Attendance at Bible school, 848; offering, $2,621.24.—*eo. A. Campbell, St. Louis, Mo.*

Hamilton Avenue attendance at Sunday school, 764; additions, 1 since January 1.—*Clarence E. Lemmon, St. Louis, Mo.*

Sunrise prayer meeting of 100; largest Bible school in history f church, 400; fifteen confessions; offering, $84.—*Richard Bagby, ashington, N. C.*

Additions at First Church, 81; Bible school, 650; offering, 294.33.—*George A. Miller, Omaha, Neb.*

Six hundred and forty-five in Bible school; twenty-five confesions today; 80 added since January 1; $120 for ministerial reef and $60 for state missions.—*A. M. Laird, Elmira, N. Y.*

Thirty-six hundred in Sunday school; 500 turned away at morng service; 18 additions, making 102 in campaign; 200 young eople at sunrise meeting; 5,000 in six Christian church schools.—*rnest C. Mobley, Oklahoma City, Okla.*

Additions since January 1, 47; today, 27; Bible school attendnce, 760; offering, $210.—*Virtes Williams, Stillwater, Okla.*

Total additions at First Church since January 1, 296; attendance at Bible school on Easter, 4,274; offering, $1,800; additions for the day, 101.—*Claude E. Hill, Tulsa, Okla.*

Additions in pre-Easter campaign, 53; Bible school attendance, 709; offering, $265.—*A. P. Cameron, Miami, Okla.*

Additions since January 1, 233; attendance at Bible school, 564; offering, $100.—*John L. Brandt, Muskogee, Okla.*

Additions since January 1, 45; 35 on Easter; Bible school attendance, 566; offering, $150.—*J. T. Ogle, Blackwell, Okla.*

Bible school attendance, 3,605; offering, $1,011.54; 107 added on Easter, 161 since January 1.—*P. H. Welshimer, Canton, O.*

Norwood Avenue Church added 170 in two weeks, 60 today; $438 offering.—*B. F. Hagelbarger, Toledo, O.*

Additions since January 1 at Central Church, 48; 13 on Easter; offering $228.—*G. B. Townsend, Lima, O.*

Additions at First Church since January 1, 101; attendance at Bible school on Easter, 143; offering for ministerial relief, $420; two weeks' personal visitation preceding Easter.—*Craig W. Schwartz, Mansfield, O.*

Additions January 1 to Easter, 16; Sunday school attendance today, 877; offering, $175.—*Wilford H. McLain, Niles, O.*

Total additions in Easter campaign, 92; additions today, 62; Bible school attendance, 977; offering, $278.42.—*J. Quincy Biggs, Zanesville, O.*

Additions, 43; Bible school attendance, 705; offering, $101.43; sunrise prayer service of 100.—*I. N. Grisso, Jackson, O.*

Seventy-five confessions since January 1; Bible school attendance, 609; $150 offering; fifty at sunrise prayer service.—*A. B. Robertson, Ashland, O.*

Hillman Street Church has received 63 members in regular services since January 1; 21 Easter Sunday; 701 in Bible school; $205 offering.—*Enoch C. Smith, Youngstown, O.*

Central Church Bible school attendance, 1,400; 71 additions on Easter; since January 1, 108; offering, $1,200.—*M. M. Amunson, Youngstown, O.*

Thirty-two additions; 288 in Sunday school; offering, $123.25.—*A. M. Flax, Barnesville, O.*

Eighty-two additions in pre-Easter campaign at Second Church; 785 in Bible school; offering, $116.50.—*Frank W. Brown, Warren, Ohio.*

Additions East Market Church, January 1 to Easter, 33; Bible school attendance, 1,297; offering, $106; attendance at sunrise prayer service, 130.—*Reed J. Downs, Akron, O.*

In High Street school, 677; offering, $1,050 cash.—*Geo. W. Knepper, Akron, O.*

Total added since January 1, 215; Sunday school attendance, 1,561; 2,000 at both morning and evening service.—*E. V. Stivers, Eugene, Ore.*

Total additions at First Church, 31; offering, $100; 300 in Bible school; 200 at sunrise prayer service.—*Franklin R. Payne, Wilkesbarre, Pa.*

Seventy-eight at sunrise prayer service; 404 in men's class; 711 in Bible school; offering, $160; total additions, 74.—*Edwin Wyle, Canton, Pa.*

Seven additions with meeting one week old; offering, $348.—*J. E. Fleming, Harrisburg, Pa.*

Meeting closed at University Church with 109 additions; total of 142 since January 1. Good offering.—*Cleveland Kleihauer, Seattle, Wash.*

In Bible school at First Church, 790; offering, $420; 30 additions; 238 since January 1.—*Claude L. Jones, Houston, Tex.*

Total additions in pre-Easter campaign at East Dallas, 127; eighty-five today. Bible school attendance, 2,455; offering, $1,932. Morning audience over 2,000.—*L. N. D. Wells, Dallas, Tex.*

At Central Church, 946 in Bible school; offering, $467; 84 additions.—*J. W. Kerns, Waco, Tex.*

Additions at Central Church, 114; 44 on Easter; 871 in Bible school; offering, $461; 75 at sunrise prayer meeting.—*W. H. Shefer, Huntington, W. Va.*

Eighteen additions; Bible school attendance, 932; offering, $450.—*William Ross Lloyd, Beckley, W. Va.*

Additions First Church, 59; attendance, 323; offering, $500. Euclid Church, 25 additions; attendance, 580; offering, $313. Fairview Church, ten additions; attendance, 480; offering, $210.—*C. B. Reynolds, Lynchburg, Va.*

The World Task Awaits A Liberal Offering

From Our Bible Schools

Children's Day—June 7th

Send for Copies of the Special Program

"The Way of Christ in China"

also the "Macklin" Coin Pockets

Send offerings to the

UNITED CHRISTIAN MISSIONARY SOCIETY

425 DeBaliviere Avenue St. Louis, Missouri

The Missionary Quarterly *tells the story of* Gospel Triumphs *today*

25c a quarter; $1.00 a year

Our four Tibetan evangelists and their families, Batang

Alexander Campbell's Niece Dies

MRS. JANE CAMPBELL DAWSON, daughter of Alexander Campbell's brother, Dr. Archibald Campbell, died at Webster Groves, a suburb of St. Louis, Missouri, March 30, and was buried two days later at Louisiana, Missouri. Her husband was William Chipley Dawson, an honored clergyman of the Protestant Episcopal church who died twenty years ago.

The exigencies of the Civil War took Mr. Dawson from Missouri University to Bethany College as a student. There the late Jabez Hall introduced him to Miss Campbell and eventually served as best man at their wedding, the last in which Alexander Campbell participated.

Miss Dawson was a most gracious lady of eighty-seven years. She is survived by three sons, Campbell, of Joplin, Missouri; Colonel William C., of Charlottesville, Virginia, and Theodore B., of Webster Groves; and one daughter, Mrs. M. C. Seropyan, of Webster Groves.

Early Returns

COMPARATIVELY few churches have definitely reported that they reached their goal in the WORLD CALL drive on March 15. Doubtless many others sent in subscriptions but failed to specify that they were to apply on the quota. Most of these reporting far exceeded their goals.

Below are given the churches reporting at the time of our going to press.

California, Pa.
Youngstown, O.
Portsmouth, O.
Goldsboro, N. C.
Maitland, Mo.
Bethany, Neb.
Walters, Okla.
Stanford, Ky.
St. Louis, Mo. (Second Church)
Chicago, Ill. (Jackson Blvd.)
Clayton, Ind.
Glen Elder, Kansas.
Coal Center, Pa.
Jackson, Miss.
Yowell, Texas.
Kennard, Ind.
London, England.
Lyons, Kansas.
Unionport, Ohio.
Dennison, Ohio.

The girls' circle at Beckley, West Virginia, has become a living link and is supporting Mrs. W. B. Alexander at Jubbulpore, India. This is the third circle to assume the full responsibility of the support of a missionary. The circle of First Church at Covington, Kentucky, is supporting Virginia Young in India, and the circle in Winchester, Kentucky, is supporting Mrs. Frances Gamboe in India. We have several circles that are assisting in supporting living links, but these three stand alone in the full privilege of living link work.

These All Died in the Faith

Mrs. Ella Diver, March 9, 1925, Salem, Ohio. Active member of the Christian Church for sixty-four years. Age 92.

Miss Emma J. Humes, December 25, 1924, Bellaire, Ohio. Member missionary society. Age 54.

Mrs. George M. Mertz, February 8, 1925, Bellaire, Ohio. Charter member missionary society. Age 68.

Mrs. A. J. Seabold, March 15, 1925, Holton, Kansas. President missionary society.

Anna Barber Colegrove, January 26, 1925, Taylorville, Illinois. Ardent W. C. T. U. and missionary society worker.

Mrs. Laura B. Morrison, March 11, 1925, Washington, D. C. Active in all departments of church work.

Miss Pattie Woodson, January 14, 1925, Carrollton, Indiana. Devoted member of the church and missionary society. Age 82.

Mrs. Belle Jackson, January 17, 1925, Bellevue, Kentucky. Member of Fairview Christian Church. Age 51.

Mrs. Cynthia Maxwell, October 24, 1924, Martinsville, Indiana. Member of W. C. T. U. and missionary society. Age 76.

Mrs. Helen Hurst, November 26, 1924, Freelandville, Indiana. Active in all church work. Age 72.

Mrs. Hannah Zurhide, March 1, 1925, Freelandville, Indiana. Faithful member of missionary society. Age 62.

Mrs. Eliza Chick, February 15, 1925, Shelbyville, Missouri. Faithful member of missionary society for years. Age 70.

Mrs. Hattie B. Taylor. Charter member and first president of Arlington Street Church.

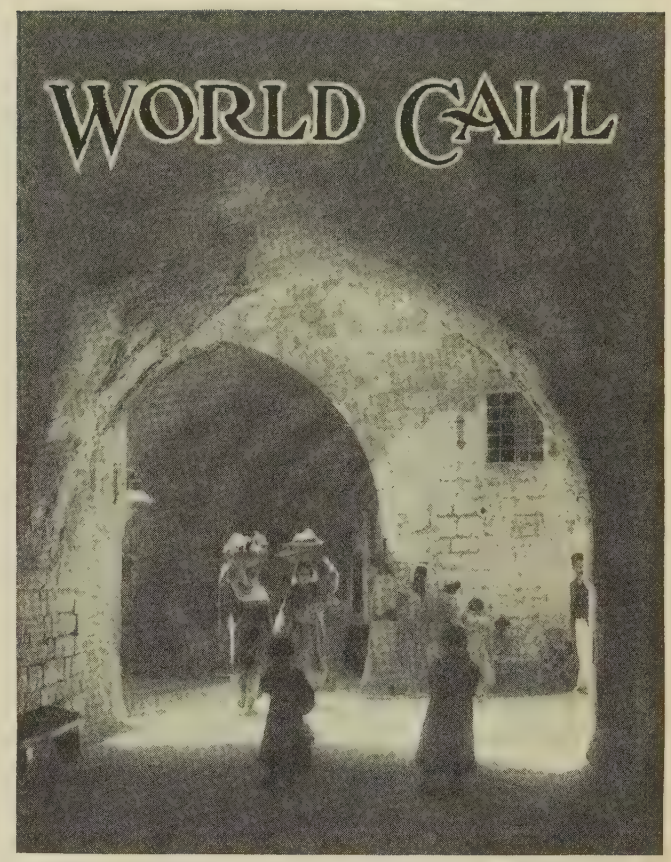
Mrs. Homer Barclay, March 3, 1925, Carlock Illinois. President woman's missionary society.

Mrs. Mahala Rowles, February 23, 1925, Rochester, Indiana. Devoted to missionary interests of the church. Age 80.

Lucinda M. Mory, March 26, 1925, South Milford, Indiana. Active in church and missionary society.

World Call is one of the most widely read Missionary Magazines in the World. It goes to every state and province in the United States and Canada, and to twenty-two foreign countries.

It is used in every department of church work, Sunday Schools and auxiliary organizations.



THE RACE IS ON

Compare the ranking of the cities with that of last month. Note that while some have lost slightly in rank they nevertheless increased in actual subscriptions. Watch for the reports next month.

The Big Ten		The Second Ten		The Third Ten	
Los Angeles, Calif.	644	Lexington, Ky.	254	Richmond, Va.	183
Indianapolis, Ind.	580	Louisville, Ky.	232	Cincinnati, O.	182
Kansas City, Mo.	536	Akron, O.	226	Ft. Worth, Tex.	179
Cleveland, O.	378	Wichita, Kans.	221	Houston, Tex.	167
St. Louis, Mo.	329	Pittsburgh, Pa.	218	Denver, Colo.	161
Dallas, Tex.	310	Tulsa, Okla.	210	Oklahoma City, Okla.	160
Chicago, Ill.	302	Portland, Ore.	203	Toledo, Ohio	155
Washington, D. C.	277	St. Joseph, Mo.	192	Columbus, O.	152
Des Moines, Iowa	262	Detroit, Mich.	187	Lincoln, Neb.	151
Seattle, Wash.	261	Long Beach, Cal.	184	Buffalo, N. Y.	145

VOICES FROM THE ROOF OF THE WORLD

Tibetan Folk Tales

Translated by A. L. Shelton, M.D.
Edited with an introduction
by Flora Beal Shelton
Illustrated by Mildred Bryant

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Stewardship Statistics, 1924

THE following table was compiled for the United Stewardship Council by Ha S. Myers, secretary, 276 Fifth Avenue, New York. The figure for congre tional expenses of the Disciples of Christ is far below the actual amount, a glimpse at the Year Book will show. The majority of our churches failed to rep In some states the state secretary filled in an estimated figure, but in others, Illir and Missouri, for instance, that item is left blank. "Budget benevolences" is " amount received from living givers for current official budgets of the permanent boa and agencies recognized by the national body."

Church	Per Capita Gifts All Purposes	Budget Benevolences	Congregational Expenses	Total G All Purpc
United Presbyterian.....	$36.92	$ 2,522,991.00	$ 3,322,379.00	$ 6,099,43
Presbyterian U. S. (S.).....	31.82	4,000,023.00	8,099,188.00	13,964,416
Moravian, North.....	22.05	145,134.00	239,936.00	385,070
Reformed in America.....	31.55	959,826.00	3,236,632.00	4,498,665
Presbyterian U. S. A. (N.)..	31.88	10,427,337.00	40,017,454.00	56,958,003
Baptist, North.....	23.88	7,890,028.00	23,853,262.00	32,689,120
Presbyterian in Canada.....	24.04	2,151,449.00	6,628,500.00	9,012,047
Methodist in Canada.....	23.24	2,196,970.00	7,283,504.00	9,624,382
Christian	14.08	483,638.00	823,282.00	1,306,920
Methodist Episcopal†.....	24.78	18,959,694.00	74,306,888.00	96,514,193
Protestant Episcopal.....	32.38	5,462,268.00	30,561,218.00	37,458,928
Lutheran Synodical Conf.*...	17.36	3,666,193.00	10,190,649.00	13,856,842
Evangelical Church*.....	29.89	853,975.00	4,593,584.00	6,268,638
Lutheran, Except 12, 19*....	16.22	3,671,584.00	11,389,897.00	15,061,481
Church of Brethren.....	14.39	446,750.00	1,193,750.00	1,640,220
Baptist in Canada.....	18.40	537,467.00	2,001,130.00	2,538,598
United Brethren.....	17.08	1,384,649.00	4,931,344.00	6,315,993
Congregational	29.36	3,177,075.00	18,261,691.00	25,282,859
United Lutheran*.....	18.02	3,093,764.00	12,023,314.00	15,117,078
Reformed, United States.....	18.38	1,192,202.00	4,326,528.00	6,290,580
Baptist, South.....	9.88	9,487,314.00	25,045,818.00	34,533,132
Disciples of Christ.....	11.87	3,701,068.00	12,897,685.00	16,598,753
Methodist Protestant.....	13.38	368,566.00	2,128,270.00	2,496,836
Methodist Episcopal (S.)....	16.05	3,389,207.00		38,765,079
24 Communions.....	$20.68	$90,169,172.00	†$307,355,903.00	$453,277,266

*Figures for the United States and Canada. †Not including Methodist Episcopal, Sout

Self-Support in Luchowfu

By Margueritte H. Bro

I WANT to write while I am still enthused over the annual church meeting. It was held on New Year's Day. It was a very cold day and the big church was unheated and the cement floors felt like ice, but weather has little to do with the amount of *reh sing* (hot heart) the Chinese can develop. There were about a hundred people in attendance all day. Some of them were old country folk who really did not know a great deal about what was going on and some were students who are more or less easily influenced, but the bulk of the crowd was made up of thoughtful men and women who both knew and cared about the work of the church.

It was a great meeting, for they decided definitely to separate Central Church (the mother church) and West Gate Church, and to have two separate church boards and carry their own budgets with no help from the home board. This is the first time such a thing has ever been done by any of our churches in China. There was a great deal of discussion about it and many expressed doubts, but it was healthy discussion and the difficulties brought up are very real ones. There was no urging on the part of the foreigners, although they knew how we felt. The decision was unanimous and marked by a feeling of deep seriousness on the part of those who took on the burden. It should be the beginning of a new day for the kingdom in Luchowfu, for it marks the beginning of a realization by the local Chinese that they are the leaven through whose efficacy this great territory may raised to better, happier, more comple living.

Contributions to the Princ ples and Methods of Religious Education

IT is the policy of Boston Univers School of Religious Education and cial Service to distribute gratuitou each year a series of educational bulleti bearing upon the theory and practice of ligious education. The series for the c rent year comprises the following titles:

Athearn, Walter S.: An Evaluation the Project Method as an Instrum of Religious Education.

Bentley, John E.: The Mechanistic a Personalistic Psychological Contri tions to the Field of Religious Edu tion.

Marlatt, Earl: What is a Person?

Munkres, Alberta, and others: Bibli raphy for Elementary Workers in ligious Education.

The annual announcement of the Sch of Religious Education and Social Servi has the value of a treatise on the p fessional training of lay leadership the church.

Any or all of these bulletins will mailed without cost to any address upon plication.

Requests for the foregoing publicati should be sent to

WALTER S. ATHERN
Dean of the School of Religious Edu tion and Social Service of Boston Univ sity, 20 Beacon Street, Boston, Mass.

The Soul of Brotherhood

A Little History

At the National Convention held at Norfolk, in 1907, the first step was taken looking toward the establishment of a publishing enterprise that would be devoted entirely to the interests of the brotherhood. A committee of twenty-five representative brethren was instructed to formulate a plan and report to the next convention.

A later meeting was held at the time of the great Centennial Convention at Pittsburgh, in 1909. One of the members of the committee was Mr. R. A. Long, of Kansas City,—a Disciple taught by a mother who hoped he might become a preacher of the Word—but whose financial genius had led him into vast business enterprises.

Mr. Long had studied the proposition, and as a business man, had recognized the value to the brotherhood of such an institution as the one proposed. But he was already financing one brotherhood enterprise and was obligated for large amounts to others; he, therefore, had not felt that he could assume any additional burden.

As they talked among themselves their inspiration grew. Mr. Long with a vision of the future, could see the Disciples of Christ perfected in the spirit of fellowship; and he felt that in providing a publishing house he would be answering his mother's prayer in another manner. He promised then to furnish a large amount, and a little later agreed to finance the entire enterprise.

Mr. Long determined that the publishing house should be a credit to the Disciples of Christ, to which end he added from time to time to his original investment. His total gift was $380,000.00, which placed in the service of the brotherhood an institution that ranks high in the religious world.

It was shown to the Circuit Court that the publication committee proposed an enterprise devoted exclusively to the interests of the Disciples of Christ; and the court granted a pro forma decree of incorporation. This was presented to the Secretary of State and the charter was issued in 1911.

The charter provides that the affairs of the Christian Board of Publication shall be administered by a board of thirteen trustees and that no funds may be expended except for additions to the plant and equipment or for the missionary and benevolent work of the Disciples of Christ.

It is therefore a matter of legal record that the Christian Board of Publication is the property of the Disciples of Christ; that it exists for the benefit of the brotherhood and for no other reason; and that the trustees are to direct its affairs in the interest of the brotherhood.

The development of the soul of brotherhood means the growing together in co-operative and co-ordinated thought and action, under Divine guidance.

And it means the development of a brotherhood consciousness as well—a cohesiveness—a unity of thought and effort in the advancement of the ideals of the brotherhood.

The capacity for leadership is a Divine gift; and those who have it are called of God to use all means whereby the whole body may be knit together in unity and grace.

A line of communication is provided in The Christian-Evangelist, the national weekly of the Disciples of Christ; it is true to the ideals of our people, and loyal in its support of brotherhood interests.

But not with all its truth and not with all its loyalty can it be the powerful arm of service that it ought to be unless it is received in the homes of the masses of our people.

The placing of The Christian-Evangelist in the hands of the membership is therefore a privilege, and those who are leaders should welcome it as an opportunity of rendering a great service.

And not only The Christian-Evangelist, but the Sunday school literature published by this house; the profit on which is returned to help in maintaining the missionary interests of our people.

The ability to maintain a publishing enterprise of high character in itself will add to the prestige of the Disciples of Christ and strengthen their influence.

We know you approve. Show it by advocacy in your own church.

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Read the short history of the founding of this house. Its assets are now nearly $700,000 *in enlarged plant and equipment, and it has paid missionary dividends amounting to* $60,200. *Does it not deserve united support?*

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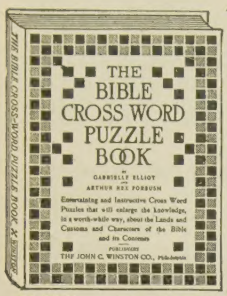

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A Trip Through Endeavor Land

(*Continued from page 47.*)

Evening prayer meeting well attended and interesting. After the evening church service a reception is held for everybody in the church. First appearance of the Christian Endeavor orchestra, recently organized. Enthusiastically greeted and encored. Punch and wafers are served by the social committee. The reception is short and filled with that spirit of fellowship so essential to any successful affair.

Wednesday evening at the church supper the Endeavorers give short talks, to show the older people what the Sunday evening meetings are like. Songs and special numbers by the orchestra complete the celebration of Christian Endeavor Week.

You ask, "What about your social life?" Let us hastily scan those paths, for time is flying. A tea and party once a month is the regular schedule. Each party is as different as possible. A potluck supper, a picnic, a "kid" party and so on through the year. The annual box social is a real success. This year the proceeds will go to pay the missionary pledge for the support of a native evangelist. Everyone enjoys this social, feeling repaid in the knowledge that he is helping his organization to fulfill its responsibilities.

The climax of the year's social activities is the spring banquet. Last spring a garden party banquet held in the basement of the church was an artistic triumph and social success. This banquet is held at the close of the annual membership contest, another activity which is carried out enthusiastically by the whole society.

The above gives you an idea of some of our activities. It is not what we are doing merely, that puts enthusiasm into this crowd of young people, but what we plan to do the future.

We feel that Christian Endeavor has big place in the world today and that can do much to influence and develop lives and characters of those it reaches.

It is our hope in the near future to known as the friendly society; to welco the lonely young people into the city a be a friend to those who need one, so th we may feel that we are really doing c bit through friendship missions.

We are filled with the Christian Endeav spirit. We are proud to acknowledge th we are members. During the past year t membership was fifty-five with an avera attendance of sixty.

Christian Endeavor has proved itself training school worth while. It has giv to many self-confidence, a feeling of usef ness in the work and a foundation on whi to base one's life socially and religiousl

A successful society means hard wor we cannot sit back, content with la year's programs, last year's service a last year's parties. We must make th year better. A live society must ha live members who are interested in the a vancement of their individual organizatio

Affection for Their Magazine

A WOMAN of wide acquaintance an influence relates the following sto with the remark that WORLD CAL now holds the same place of affection:

A young woman friend of mine told m one time that it was a standing joke in h family that the day the *Missionary Tidin* came to the house, their mother became absorbed in it that she thought of noth ing else, and it was difficult for one of h children to secure an audience with her t she had read the magazine all the wa through. She further stated that sometim the children felt a little jealous of the *Mi sionary Tidings* and occasionally remarke that they wished they would never see again. She went on to relate that whe she went away to school, she went to a eastern college and experienced the usu homesickness that young people away fro home for the first time must pass throug She was very anxious to come home for th Christmas holidays but it was so far an such an expensive trip that she was no able to do it. However, she was invited b a friend in college to go home with her an to spend one day in the city of New Yor The friend took her to luncheon in the te room of one of the large department store in New York City. After they were seate at table and looked around to see wh might be sitting near, she saw at the tab next to her a woman sitting alone. Th woman appeared to be about the age of h mother and she was reading a magazin Soon she held the magazine up so that th young girls could see the title and it wa the *Missionary Tidings*. The young gi told me that the sight of it was like a sig of something from home, almost a glimps of her mother, and she said she obeyed th impulse that made her go to the lady tha was reading the *Tidings* and tell her th joy she had at the sight of the familia paper of which she had once been jealou

M. E. M. TOURS
"One Seeing is Worth a Hundred Tellings"
CRUISE TO ALASKA
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150 Fifth Ave., New York 517 Western Mutual Life Bldg., Los Angeles

The Missionary Register

Missionaries Arriving on Furlough

Dr. and Mrs. P. C. Palencia, Philippine Islands, 425 DeBaliviere Avenue, St. Louis, Missouri.
Miss Dale Ellis, Philippine Islands, Bethany, Nebraska.
Miss Ada Scott, Japan, 1332 26th Street, Des Moines, Iowa.
Mrs. Harry Schaefer, India, 231 Detroit Street, Kenton, Ohio.

Births

Ivan Melville, to Dr. and Mrs. Ivan C. Wohrley, Batang, West China, December 15, 1924.
Janet Louise, to Mr. and Mrs. H. T. Holroyd, South America, February 19, 1925.

Pronunciation of Foreign Words Used in This Issue

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as ĕ in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japnese words, each syllable must be treated a separate word.

Africa

banganju—băn găn jū
Bobangi—Bō băn gī
Bokokoto—Bō kō kō tō
Bolenge—Bō lĕn gĕ
Bompena—Bōm pe nä
Coquilhatville—Cō kī yä ville
Ngiri—N gī rī
Njoji—N jō jī
Ngombe—N gōm bĕ
Njiri—N jī rī
Ntondo—N tōn dō
Tumba—Tūm bä
Ubangi—U băn gī

China

Anhwei—An hwē
Chang—Chäng
Cheng—Chĕng
Chien—Chiĕn
Chow—Chōw
Chuch Gan—Chūch Găn
Eng—Eng
Feng Yu-hsiang—Fŭng Yū-Shīäng
Fukien—Fū kī ĕn
Hinghua—Hĭng wē
Hsu San—Hsū Săn
Lan Shan—Lăn Shăn
Li—Lī
Liu—Lū
Luchowfu—Lū jō foo
Ma Tang—Mä Täng
Shen Ying—Shĕn Yĭng
tai tai—tai tai

India

Harda—Hŭr dä
Kulpahar—Kûl pŭ här
Mahoba—Mŭ hō bä
Mullah—Mŭl läh
Mungeli—Mûn gē lī
Naina Tal—Ni nä Täl
Pendra—Pēn drä
pice—pice
purdah—pŭr dä
sadhu—säd hū
Sunder Singh—Sûn dŭr Sĭng

Japan

Akita—Ä kī tä
Ebizawa—Eb ī zä wä
Hirai—Hī ri ä
Honjo—Hōn jō
Sadashige—Sä dä shī ge
Takinogawa—Tä kī nō gä wä
Tanaka—Tä nä kä
Tokyo—Tōk yō
Tominaga—Tōm ī nä gä
Nantungchow—Năn tŭng jō
Pang—Päng
Shi Gan—Shī Găn
Tsai Wang—Tsī Wäng
Yang—Hsiao-nan—Yäng Shīō năn
Yien—Yī ĕn

Latin America

Adreas Osuna—A drē äs O sū nä
Calles—Käl lĕs
Diaz—Dī äz
Juarez—Wä rĕz
Oaxaca—Ox ä cä
Obregon—Ob rē gŏn
San Luis Potosi—Săn Lū īs Pō tō sī
Tiajuana—Tī ä whänä

Philippine Islands

Baronia—Bä rō nīä
Laguna—Lä gū nä
Tagalog—Tă gol og

Tibet

Batang—Bä täng
Dru-wa-su—Drū wä sū
Lee Gway Gwan—Lee Gwē Gwäng
Shang Chen—Shäng Chĕn
Tachienlu—Dä jĕn lū

Dr. Daisy Macklin

WORD comes of the death of Dr. Daisy Macklin, in a Toronto hospital, following an operation, on March 2nd, 1925. Dr. Daisy Macklin was a sister of Dr. W. E. Macklin of Nanking, China. She received her medical education in Woman's Medical College, Toronto, and went to China as a missionary under the Foreign Christian Missionary Society in 1896, where she assisted her brother with operations and performed operations on her own account. She also visited the sick in their homes and while ministering to their diseased bodies sought to implant the truths of the gospel. Having broken down in health she returned to the homeland in 1900.

For some years she has been practicing medicine in her birthplace, the city of Stratford, Ontario, where she was very sympathetic and helpful as she pursued her mission of mercy.

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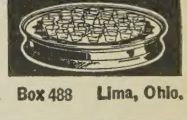

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Receipts for Nine Months Ending March 31, 1925

United Christian Missionary Society

	General Fund	Gain	Special Funds	Gain
Churches	$230,892.42	$23,125.15*	$ 101,326.13	$ 72,814.62
Sunday Schools	159,114.84	6,651.48*	16,862.24	11,394.11
Christian Endeavor Societies	8,428.05	1,615.36*	1,872.48	1,436.04
Woman's Missionary Societies	258,707.39	17,058.45*	380,793.12	240,276.45
Circles and Triangles	21,681.37	1,919.27	19,849.73	12,150.62
Children's Organizations	5,471.86	1,377.05*	8,723.45	5,570.42
Individuals	27,894.43	2,969.34*	66,659.04	21,043.91
Men and Millions Movement		2,542.00*		175.00*
Bequests	4,511.83	2,399.15	17,700.58	16,960.76
Interest (U. C. M. S.)	31,481.23	16,645.00		
Interest (Old Societies)	38,158.52	2,438.86		4,845.00*
Receipts from Old Societies			112,554.56	112,554.56
Home Mission Institutions			70,318.17	2,913.01
Benevolent Institutions	26,639.18	10,791.20	16,309.54	10,084.11
Annuities			76,361.44	30,183.94
WORLD CALL Subscriptions and Advertisements			57,031.46	3,268.44*
King's Builders			4,938.63	171.54*
Literature			21,675.94	9,564.31*
Miscellaneous	21,568.08	24,404.16*	57,926.86	47,537.06
	$834,549.20	$45,549.51*	$1,030,903.34	$366,895.32

Board of Education

Churches	$ 85,486.29	$ 8,598.44	$ 4,610.46	$ 4,610.46
Sunday Schools	190.18	975.73*	1.70	1.70
Individuals	5,042.00	16,249.45*	1,411.35	1,311.35
Colleges	7,073.41	538.14*		
Miscellaneous	1,637.08	1,463.18		
	$ 99,428.96	$ 7,701.70*	$ 6,023.51	$ 5,923.51

Association for the Promotion of Christian Unity

Churches	$ 2,809.70	$ 233.80*
Individuals	1,700.25	105.40*
Literature	365.33	170.21
Interest	14.45	2.16
	$ 4,889.73	$ 171.15*

*Loss

Just Like American Girls

I reorganized my sewing class with the opening of school and the close of the month finds me with two sewing classes, one for the older girls who have been sewing with me for several months and a class for beginners. The first class consists of twelve girls. They are making dresses for themselves and for the smaller orphans. There are five in the beginners' class.

The latter part of the month I decided to see what I could do in the matter of sanitation and cleanliness among the girls. I invited Lee Gway Yin in to talk on hygiene and sanitation and then I suggested that each girl bring a piece of cloth to hem and use as a handkerchief. It is too early to say what the results will be but I find that the girls are using their handkerchiefs. Lee Gway Yin comes three days in the week to talk to the girls about their health.

The girls are mostly orphans. Only four are town girls. They are very much like girls at home. Some like to sew and some are marvels when it comes to working a whole hour and having nothing to show for it. They can talk as fast as our American girls and are just as mischievous. I like them and like to work with them.

K. LOUISE DUNCAN.

Batang, West China.

The full amount of money needed for the new science building at the University of Nanking has been raised through special gifts and the new building will soon be under construction. Nanking is a union institution and we will have one-third interest in the new property, although the money was secured from Presbyterian sources.

Woman's Missionary Society, Bakersfield, California

This society now has a membership of one hundred twenty, having doubled during the past year.

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